EDITOR'S FOREWORD

WE "major" this month in Ceylon and Madura, our two missions among the Tamils of South India. As in the case of the Marathi Mission last month, we cannot attempt an exhaustive study of the field, the work, the workers. Samples only can be given.

Three of our contributors are native born Indian leaders, Messrs. Theodore, Taylor, and Eddy Asirvatham. Though they have European names, they are none the less Indian.

S. J. Theodore is the son of Rev. Samuel Joseph, one of the leading Indian ministers connected with the Madura Mission. Mr. Theodore is a graduate of Cornell, where he won the Phi Beta Kappa key. He also has a Master's Degree from Yale and studied for a while at Cambridge, England. For some years he has been a member of the faculty of our American College at Madura. At present he is at Yale preparing for larger efforts in behalf of his people.

Rev. Martin S. Taylor is a member of the faculty of the Union Theological Seminary at Pasumalai, a suburb of Madura. He is also the Tamil editor of the *United Church Herald.* His interests are varied and his leadership noted. He seems to be particularly interested in the development of Christian thought and life among the young people of South India. He is named after an American Board missionary "who built himself into the Indian Church" in the early days of the Madura Mission.

Mr. Eddy Asirvatham is a rising young leader. His father also is a Christian pastor, one who suffered much through persecution after his conversion. Our friend is named after Sherwood Eddy. He is studying at Harvard in anticipation of a life of Christian service in South India.

We begin in this May number a series of articles by Dr. Barton based upon his recent conferences on Turkey with leading members of the Board's constituency in the East and Middle West. We trust that his articles will produce expressions of opinion pro and con, until this vital subject, which the Board is now facing relative to Turkey, is thoroughly canvassed.

The editorials on Ceylon and Madura were written by Rev. Stanley Vaughan, of the Madura Mission. His pamphlet on "The American Board in India and Ceylon" can be secured at the office of the Board.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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HALFWAY THROUGH A YEAR OF TEST

DEFINITE ENCOURAGEMENTS ARE NEAR

It has not been possible to make an exact estimate of the results of the benevolent canvasses in all the churches for 1923. No marked increase has been proved, but it is believed that many states are now in the midst of heroic efforts. In Massachusetts the responsible leaders are expecting from $60,000 to $100,000 increase in receipts over last year. This means over fifteen per cent and would hearten every other state.

Better business conditions are now prevailing over the country. One church found itself $1,600 short of its Apportionment and the pastor called upon his people for generous offerings in Holy Week to clear up that reproach before they undertook the renovation of their own building.

Another church after reporting an unsuccessful canvass in December, is putting up to more than one hundred new members and its loyal old members, a re-canvass for benevolences alone, feeling the need of exalting this spiritual side of the work.

A third church is canvassing this week for the first time in its history for the benevolent Apportionment *alone*. In other years the pressure of the *self-support* card has led the canvassers to somewhat neglect all benevolences. At least four states in the West are now engaged in very determined efforts to push their benevolences into new ground, not as incidental but as fundamental to the life of their churches.

THE WOMAN'S BOARDS BARELY HOLDING THEIR OWN

The Woman's Board of Missions has reported steady decreases for six months in their fiscal year, but with a very encouraging improvement since January, bringing their record to a gain of a trifle over $6,000 at the moment, but one of their strongest branches closes its books this month and is facing an $8,000 loss. The Woman's Board of the Interior, nor the W. B. M. P. can show any notable gain. In short, while they are holding their own as compared with recent years, there is no real progress, much less any expansion of their most vital work.

FUNDAMENTAL FACTORS FAVORABLE

1. *The Churches are Taking New Responsibility*

In all the discussion of possible changes of polity within the denomination this winter no word has been said of repudiation of our responsibility as a denomination to our missionary task. A few years ago there was greater danger of a widespread demand to cut the missionary work in half, but today the demand is to meet our full responsibility. Our conscience is committed to the task ahead. It is worth noting that all our leaders are striving to find a more efficient way *to do our task*.

2. *Pastors are Partners in the Task*

Pastors recognize that the missionary challenge in their churches is the most fundamental stimulus to real spiritual Christianity. Then it will be well to bring the laymen into closer touch with the facts. Possibly in many churches too little is said about the benevolences after the canvass is taken. In frequent cases, months pass without a church being told where they stand in their gifts or whether they are headed toward defeat or victory. Why not form the habit of an Inventory Statement every three months? By a committee of two or three laymen, including the treasurer and the chairman of the missionary committee, show by a chart how far the first quarter's receipts have overtaken the first quarter of the Apportionment. Certainly there should be a persuasive reminder before the summer that all back subscriptions should be cleared up without waiting until the accumulated loss is too great to be overtaken in the autumn.

3. *Second-Mile Efforts are Possible*

Have we not overdone in the churches the promise sometimes given before the canvass that no other appeals will be brought to the people? Must we not change that promise and say: "If you do one hundred per cent on your Apportionment you will not be asked for increases for several years. But until we subscribe one hundred per cent, the stones must cry out if the committee and the pastor and the state leaders and the Commission on Missions do not."

BANKING ON LOYALTY

Our loyalty is not to this old Board nor an Executive Committee nor a State Organization. This missionary task is our share of the Kingdom of Righteousness. We all believe it. If it isn't, rigorous inquiry should start at once. The Apportionment of each church, unless it be manifestly unjust, may be urged as its share of Christ's Kingdom outside of its own community. Then that envelope and pledge card become spiritual tests. The member who will make no subscription cuts himself off from part-

nership with Christ. If there is any part of our church life in which the spirit of Christ is active it must be in the work our churches are trying to do for the poor, the out-cast, the needy, and the nations abroad that need His salvation. Benevolences are not optional but are the heart of our spiritual loyalty.

There are several thousand friends of the American Board who feel this partnership and who will be ready when their churches have done their best, to send their own individual checks to insure a year of victory, not for the Board's sake, not for the sake of the Prudential Committee or the Officers, but because failure this year will cut the work abroad and diminish our share in the victory with Christ.

HOME RULE IN SOUTH INDIA

THE Madura Mission has reached the glad time when the Indian Church, which it has developed, stands for self-government. The Church is ready to assume large responsibilities. Consequently, the Madura Church Council. It is a governing body consisting of ten ordained American missionaries, twenty-eight Indian ministers, and thirty-two elected lay members. To this body is given all the evangelistic and elementary educational work of the mission.

To this council the mission makes limited annual grants of mission money, and the council undertakes to carry on the work by adding to these grants all collections raised in India. The funds raised from Indian sources have increased so rapidly that the Church Council, under the inspiration of the expected help from the Inter-Church World Movement, voted to celebrate the Centenary of the opening of the Madura Mission, which takes place in 1934, by making an annual reduction of the amount asked from the Board for the work under its direction until the help from the Board shall entirely disappear. This is a daring venture, when we remember the fact that there is now but one in one hundred of the people in India a Christian, and that the church is financially weak!

MADURA MISSION

THE daughter (Madura) very soon outgrew the mother (Ceylon), and is, today, in some respects, the largest of the Board's Indian missions. Benefiting by the experiments of Marathi and many of the labors of Ceylon, it came to its task with many advantages which they lacked.

Unlike the earlier missions, too, it has known nothing but kindness and hearty coöperation from a long line of government officials, both European and Indian, from whom it has had every assistance it could properly expect from a government compelled to observe a strict neutrality in the face of the many religions of India.

From the first Madura divided its interest and strength between the institutional work and the district work, with the result that it very soon led its sister missions in the size of its Christian community. On the other hand, it is known in South India as a model in the completeness of its organization and the compactness of its field. Madura City is unique in the number and size of the mission's institutions, which may be found within a radius of three miles of its center.

From the limited size of the field which it originally occupied, Madura has been able to do a more thorough work than is possible in missions of larger area. It has, approximately, one Christian worker, including all teachers, for each eight square miles; one school for each block of twenty-eight square miles, and four Christians for each square mile. Though even this means but one in each hundred and twenty of the population.

Today two-thirds of the missionaries are engaged chiefly in departmental work. Much of this consists in the education and training of religious workers of different classes. Having received its first workers from Jaffna, or from sister missions in India, Madura's attention was early turned to the importance of training workers. As a result it has had, for several years, an unusually complete plant to prepare both men and women for Christian work. Its workers may be found in considerable numbers all over the Tamil area. The mission is happy to render this service to other missions, having been so liberally dealt with, itself, in its youth.

THE CEYLON MISSION

SECOND in point of time, and smallest in area of our India Missions, the Ceylon Mission may be characterized as the seedbed of Christianity in the East. Its people are found in all parts of the East, holding positions of trust and influence, and carrying the influence of the mission far beyond the limits of its square mileage.

Begun as it was with a view to a mission in India, it is the first of the Board's missions to reproduce itself in a daughter mission, Madura, which was started by missionaries from Jaffna; manned, at the beginning, by Jaffna missionaries and Indian workers; entered at once into the rich heritage of Jaffna's literary and evangelistic labors at its beginning in 1834; and has continued to benefit from a close association with its mother mission to the present.

While it has branched out in several lines, Ceylon has always been preëminently an educational mission, in which, "from the first the most feasible form of work seemed to be by schools," and in which, today, there is a larger number of students—12,026—than in either of the other Indian missions, in spite of their larger area and constituency. In 1823 it started the first institution of collegiate grade associated with the Board.

THE UNIQUENESS OF JAFFNA

UNLIKE any other mission of modern times, Ceylon found her church buildings and missionary homes ready for her to occupy. In the seventeenth century, Jaffna came under the Portuguese king, who, in his zeal for Christianity, converted the whole country by his fiat. The island was divided into parishes, and in each suitable buildings were erected. Passing from the Portuguese to the Dutch, every effort was made to make the official conversion real, but with what success is shown from the fact that in 1796, when Ceylon fell into the hands of the English and all religious compulsion was withdrawn, the people returned to Hinduism with such rapidity that, on the coming of the Board's missionaries, twenty years later, nothing remained of the parish system but the buildings. These the missionaries were permitted to repair and occupy. Practically every station center was formerly the center of a Dutch parish.

Owing to the insular conditions under which the people live, each farmer is able to live on his own farm, so that there are no "villages" in the sense in which the term is used in India; where for mutual protection all must huddle together in a village, from which the farmer goes forth each day to his fields and returns with his cattle at night. This one fact, in the life of the island, has had much to do in molding the character of the people, by whom very much more is made of home life and the privacy it should afford, than is possible in the rather promiscuous life of the Indian village.

Practically all of the converts in Jaffna came from a single Hindu caste, and that the highest in the land, next to the Brahmin who, there, is not very influential. Thus it came about that on becoming a Christian one need not leave his home and is not cut off from the rest of his family. This is the only mission in the countries where caste rules where this is true. Within the same home there may be Christian and Hindu living amicably together. In almost every case in any other mission, conversion makes at once a very sharp cleavage, because the convert has broken caste by entering a body where he must associate with the low, or even the out-caste. As it is usually expressed by the Hindu, he has "descended into the Bible."

Owing to its home life, its insular surroundings, cut off not only by the seas, but also by nearly two hundred miles of jungle from its neighbors to the south, from whom it is also separated by barriers of race, language, and religion, the Jaffna community is a unit in the sense that very few Indian communities are. This explains why it can be claimed for Jaffna, that nowhere else in a non-Christian land has Christianity the hold upon the whole community that it has there.

"Ceylon, the Key to India," is no newly coined phrase, and, when one takes all into account, it does not appear to be altogether a dream. Surely God, who determines "the appointed seasons and the bounds of their habitations" for all nations, has a purpose in thus preserving this community there for upward of twenty centuries, and in the fullness of time, sending to them the messengers of the cross. There are no visible limits to what this compact and enlightened community can do for India and all the East, if and when it is moved by the Spirit and fired with the constraining love of God.

CASTE AND THE CHRISTIAN

CASTE, the crystallized racial differences of ancient India, is a basal problem with all Indian missions. All, however, are not agreed with reference to it. On one extreme is the comparatively small number who look upon caste as a purely social thing, and do not hesitate to admit it to the church as freely as it desires to enter. On the other extreme are those who, in their dread of caste, make rules to govern the style in which men shall wear their hair, lest they fall into temptation by following the old caste way! Between these two extremes stand those who look upon caste as the stronghold of Hinduism, and whether *essentially* religious or not, *practically* the only essential tie that binds the Hindu to Hinduism, thus the greatest hindrance to the progress of the Kingdom of God in India.

To this middle group belong the Board's missions in India and Ceylon. All have had their caste troubles within the church; all have taken an unequivocal stand, and all have come through secure, each in its position.

In Ahmednagar the trouble arose over the admission of some converts from the out-caste community to the church in the year 1845. One young man headed a revolt against this. Immediate action on the part of those in authority stopped the trouble, and the head of the revolt was, himself, suspended.

Two years later the Madura Mission was so moved by the caste spirit within the church that it resolved to throw caste out by a "Love Feast," where all must eat together. The so-called love feast left much to be desired as an exhibition of brotherly love, for seventy-two persons were suspended for refusing to break caste and thirty-eight of these were catechists in charge of villages. Many were left without leaders, and several congregations and individuals were permanently lost to the mission, but it gained a position which it has ever since carefully maintained, a position that enables it to stand unflinchingly for the brotherhood of all Christians.

Conditions are different in Ceylon, yet even there it was desirable for the mission to state emphatically that caste could not be tolerated in the seminary, and that the mission knew no distinctions at the Lord's Table. It was not, however, until the year 1902 that the crisis arose, and then it was over the admission of a low-caste girl into the Uduvil Girls' School. A combination of firmness and patience weathered the storm, and the institution was saved without compromise.

Caste is today being repudiated by many leaders in the political world, who see that it is incompatible with self-determination and home rule, which must be as much for one class as another.

OUR NEW BUSINESS AGENT

WE reported last month the retirement of Mr. John G. Hosmer from the position of publishing and purchasing agent of the American Board. We can now report the appointment of his successor, Mr. Harvey L. Meeken, a native of Hyde Park and a member of the Second Church of Dorchester.

MR. MEEKEN

Mr. Meeken began work as office boy in 1906. He advanced rapidly until he became Mr. Hosmer's chief assistant, carrying the heavy burden of the purchasing end of the department's work. His is a well-earned promotion; one that means proved efficiency based upon an intimate knowledge of details.

Mr. Meeken has the confidence of many business firms in Boston and throughout the country. The missionaries have learned to depend upon him. He has won his way also with his colleagues at headquarters. Starting so propitiously he should build well upon the foundations laid by his predecessors. The *Missionary Herald* wishes him a long and constructive life in this important branch of the Board's business.

"MORE THAN THEY ALL"

THROUGH letters recently received from Dr. Chambers we have news of missionary work going on among the Armenian refugees in Syria:—

"The Armenian Christmas, coming as it does on the 6th of January, old style, actually falls on January 19 according to our calendar. As the Occidental Christmas was also observed in Beirut, the Armenians in Beirut had a very long Christmas season. During this period, the week of prayer was observed with special services. The pastor of the Armenian congregation in Beirut made a report at one of these gatherings regarding the Protestant group in the city and the camps. Of the group, about 920 individuals belonged previously to the Protestant communities in some fifty centers all over Asia Minor. Three hundred and twenty-five communicants had been counted, and when a communion service was held, 162 members were present and partook of the Elements, while ten new persons were received into fellowship. At the Armenian Christmas morning service, which was in a way the climax of the series, the church was packed, not with a curious crowd, but with those yearning for spiritual food." Dr. Chambers describes the service as having "a solemn and upspringing spiritual tone." These people out of their abject poverty had contributed $550 for their church support; for the relief of their fellows through the church, $360 more; besides $230 toward the support of four day schools with eleven teachers in the city and camps.

In connection with the services a sociable was held to help the people get better acquainted and to bring a bit of cheer into their drab lives. Dr. Chambers, who first went to Turkey in 1879, writes of this event as follows: "In my missionary service I have passed through many trying experiences, such as famine, massacre, political upheaval and turmoil, but I think that the present sufferings of the people, their destitution and hopeless outlook, have never been equalled during the past half century. Yet the sociable passed off as if there was no dark background and as if they were confronted with a hopeful future. As one remarked, 'Hope will not die in their breasts.' Everywhere these people look to America as their heaven on earth."

OUR NEW ACTING CANDIDATE SECRETARY

PENDING the decision of the Prudential Committee relative to a successor to Mr. Alden H. Clark in the Candidate Department of the Board, Dr. Mark Ward, who is prevented from returning to Turkey at present, has consented to assist the Home Department of the Board in candidate matters.

DR. WARD

He will visit the colleges, conduct the correspondence with candidates, and in every possible way keep up contacts with missionary recruits.

He will be with the Board for one year, unless the way opens, meanwhile, for his return to Turkey.

Dr. Ward needs no introduction to the readers of the *Missionary Herald.* Many will remember his father, Treasurer Langdon Ward; many also know his brothers and sisters in missionary service. Particularly will he be known for his own work in behalf of the minorities of Turkey and his addresses for the Near East Relief, not to speak of his medical service at Harpoot.

GOOD JAPANESE ADVICE

The world is distressed beyond endurance with endless disturbances. This is decidedly a time for greater international coöperation. Never was the need of foreign markets so keenly felt by statesmen in order that labor as well as capital may be employed to greater advantage. A greater sense of national security on the part of Japan and a consciousness of being counted upon as co-workers in plans for international betterment would do much to bring about a whole-hearted coöperation between America and Japan.

The failure of the recent war to achieve its purposes has left the world depressed and the nations suspicious of each other. The hatreds engendered then may easily flame out. Questions which formerly caused only slight possibilities of trouble may now become seriously magnified. It is a time when those more thoughtful observers must exert themselves to influence the less thinking masses.

A. Katsuda, House of Peers, Japan.

THE PROBLEM OF TURKEY

BY JAMES L. BARTON

THE last ten years span a series of tragedies in the Near East never experienced in modern history. This covers the period of the Great War of which five battle fronts were in Turkey. Nearly every part of Turkey at one time or another was an area of conflict or was a base for preparation. Amid the horrors of war there ran the tragedy of the deportations of Armenians and Greeks. Mission work in all departments was interfered with, while many missionaries gave themselves to an attempt to salvage the shattered remnant of the stricken peoples. Mission buildings were requisitioned by the Turkish military, while others were used for orphans and helpless refugees. When the war ended, mission properties taken for military purposes were returned, but conditions were too confused in nearly all parts of the country to permit the work of missionaries to resume normal operations.

After the Smyrna tragedy and when Constantinople had been saved from a similar fate, hope centered in the Conference called at Lausanne to establish peace between Greece and Turkey and to settle the status of the Near East. The Conference assembled and disbanded, leaving conditions even more baffling than before. The Greeks and the Armenians were to be expelled from the country, except from Constantinople, while the Turks were left in supreme control, with most of the former restraints embodied in treaties and capitulations removed. The Turk, with a victorious army intrenched upon the outskirts of Constantinople, was able to secure from the Conference the most of his demands and the recognition of the Nationalist Government as a sovereign state. While the treaty has not yet been signed, there is little doubt that it will be accepted in a form to give full recognition to the Turkish Government with all the privileges as above suggested.

As a result, Armenian and Greek pupils of mission schools throughout the country outside of Constantinople have departed. As these constituted the bulk of students in all schools, and in some they were the only students, the entire character of all educational work has met with a startling change.

The mission churches throughout Turkey were, with few exceptions, composed of Armenian and Greek members. These have all fled the country except those in Constantinople, and many of the church buildings have been ruined. In a word, the people among whom and for whom the missionaries had been chiefly working for the last century have left Turkey under compulsion, taking with them the membership of the Protestant churches and the pupils in the mission schools.

So heavy has been the blow and so staggering the result that the statement has been made that the work of a century has been *destroyed,* and one hears the question raised as to whether any attempt should be made to continue missionary work in Turkey. This is the question that will be considered in a series of brief articles to appear in the *Missionary Herald* for a few months.

In beginning the discussions let us not confuse *disaster* with *destruction.* In 1900, in North China, as many readers will remember, the forces of the Government were arrayed against Christianity as such, and thousands of foreign missionaries and Chinese Christians were put to death by Government officials and mission compounds not only were laid in ruins, but the materials were carried away and even foundation stones dug up. It seemed at that time as if China would have none of Christianity and that the Boxer Uprising was an official notice to that effect. Many in the United States were of the opinion that it was useless to attempt to continue and the height of fanaticism not to recognize the plain facts and cease all attempts to Christianize the Chinese.

Mission Boards and missionaries did not share this view, but proceeded to build up the waste places and reëstablish the work. It is a well-known fact of modern missionary history that the last twenty years in China have been marked by the most unprecedented Christian advance in that country that has been recorded in the history of the development of the Church, and the work is still going on with startling rapidity.

The history of mission work in the island of Madagascar gives another striking illustration of the fact that disaster does not spell defeat. Then the most bloody and persistent persecution led by the reigning monarch not only failed to wipe out Christianity, but during the series of years of concerted attack the Christian Church increased in numbers and strength.

The growth of the Christian Church from the days of the apostles to the present time has been marked by many illustrations of the way in which God has made the wrath and the savagery of men to praise him. Martyrdoms have never marked the end of the Church, but its inception. Overwhelming disaster has turned out to be the beginnings of a new triumph. The great victories of the Church have not been won by retreat under fire or by capitulations under persecution. Our Lord Jesus Christ went through his Gethsemane to the Cross, but after that came the Resurrection.

DISCIPLINE UNDER GENERAL FENG

By ERNEST T SHAW

UNLIKE other military officials, General Feng makes no effort to distinguish himself from the rank and file. He gets up and begins work every day at 5 A.M. and quits at 9 P.M. His house is a common little Chinese house right in the midst of his soldiers instead of a huge *yamen*. He is a fatalist, believing that he will live as long as God wants him to, and therefore absolutely fearless. When he goes out, he rides alone in a uniform without distinguishing marks and without aides or guard.

Three of his captains did not approve of this and, unknown to the General, saw to it that when he went out, guards were secretly deployed on both sides of him. A few days ago two friends of mine had business with Feng and walked over to his house. They were well known to the two orderlies at the front door, who nodded as they approached and told them to go on in, the General was at home. In his room they came upon a strange sight! At the rough board table in the center of the room three captains were eagerly searching through a large Chinese Bible while the General was stooping over a mop pail at the side, wringing out a mop!

"What is this all about?" they asked.

"Well, I'll tell you," General Feng replied. "You know that I believe that God is taking care of me, and has work here that he wants me to do. As long as I am doing that work, I need not fear anything, but when that work is done, nothing I can do will prevent his taking me. These young men here and others call me Military Governor, but no one ever heard me call myself that. I call myself a servant of God; I want no other title.

"These three fine young captains here have disobeyed my orders and I brought them in here to reprimand them and teach them a lesson."

At this point he finished wringing out the mop and vigorously applied it to the floor until even the Dutch Cleanser ladies would have approved the job.

"But what have they done?" his visitors asked.

"I have just found that they have been concerned about my going riding alone, and have secretly sent guards along to watch me. I gave no such order, and so they are here for disobeying orders." He soused the mop up and down in the pail until it was clean, wrung it out with his own hands, and again vigorously attacked the floor so that the dirt fled as the Mukden troops had done three months before when General Feng personally led his men in the flanking movement that started the rout at Ch'ang Hsin Tien.

"So I called them in here and told them that they must not do it any more. They remonstrated and quoted Confucius, who said, 'When a man becomes an official, he should not even let his feet touch the floor.' I told them I had a better quotation than that and told them to get down my Bible there and look at Matthew 10: 24, 25," and the cleaning went on apace.

After a moment he said: "And my new orderly here does not know how to mop up a floor. I came up through the ranks myself and had to learn how to use a mop properly, so while the captains there are looking up the reference I gave them, I thought I would teach the orderly and accomplish three things at once—get the floor clean, teach the orderly how to keep it clean, and teach my captains a lesson. Have you found that yet?"

GENERAL FENG

One of the captains read: "A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord."

"Now see here," General Feng said to them when the reading was finished, "Jesus is my master and I want to be like him. I don't want you to try to make me any different. When he moved around among the crowds in Galilee and Jerusalem did he have any guards around him? Didn't God take care of him until his work was done? And didn't he do anything that came to hand, even the very servile work of washing his disciples' feet? Now you go on out and forget what Confucius said about keeping your feet off the floor and study to become like Jesus."

I asked my friend if General Feng ever reacted against war and fighting. He replied that he did. He is training his soldiers in all sorts of crafts (every one of them has to be in school at least four hours a day), and as fast as possible establishing industries in their

villages to which they can return and then serve as a sort of National Guard instead of regular army. His plan for a model village has a common, in the center of which is the village hall. Behind it a Christian church; on one side a women's factory, and on the other two for men; while on the fourth side is the village school.

Thirteen of his men in uniform are down at Peking Christian University, where we are holding our Teachers' Institute, studying leather making. When they get up at 5.30 in the morning they line up in the yard and sing the Doxology or a verse of a hymn. Before each meal and each class they do the same, and as they pass from one yard to another, they march two by two singing hymns, "Onward, Christian Soldiers," being their favorite. They are the cleanest and neatest Chinese I have seen in uniform outside of one gendarme organization we have in Peking which is commanded by a Swede.

Not long ago, General Feng sent an army of preachers and evangelists to certain groups of bandits in Honan to see if they can be won to decent life by the Gospel instead of being forced into it with weapons.

BRIGADIER GENERAL CHANG CHIH CHIANG

IN command of the famous Eleventh Division, General Feng's crack body of troops, is General Chang. In one of the meetings in Paotingfu he was invited to the platform to address the students present. His address was a revelation of a white hot heart in China for Christ and salvation.

He told the boys that China would never be strong until her leaders confessed their sins and accepted Christ as their leader. He told of General Feng's Christian army and how they kept their discipline and won battles on character. He pleaded with the boys to make their lives right and to follow Christ, keeping close to their Bibles, and praying through every problem.

Three times he addressed various meetings and at each they broke out again and again in strongest applause. As a speaker he has real power, beginning softly and slowly till he has every eye and ear, then rising on his toes he sweeps them along with a fervor that can be easily understood even if his main points have to be gleaned through an interpreter.

If General Chang is a sample of Feng's troops then one cannot wonder at their power as a fighting force.

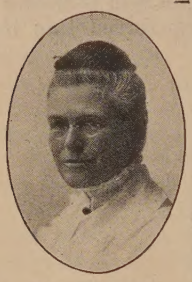
He wore no shoulder straps and his uniform could not have cost more than four dollars—of cheap home-made cotton, baggy at the knees with much prayer apparently.

BRIG.-GEN. CHANG CHIH CHIANG, NOW AT TUNGHSIEN

MY FIRST PRAYER MEETING IN OCHILESO

By MARY F. CUSHMAN

WE had just come back from an inspection of the ditch where tile are being laid to bring the clear, cold water from the hillside spring to the station. Mrs. Neipp was going to start dinner and I was to help her, when there appeared at the door a little old woman with a bamboo staff supporting her rather feeble steps. Mrs. Neipp welcomed her and gave her a chair by the fireplace, seating herself and the new "ondona doctora" close by.



DR. CUSHMAN

"This is Natumbella," she introduced, "wife of the old man, our elder, the one with but one arm; who was here the other day. She has come to greet you. She has not been well, and she is very old. This is the first day she feels better and can come so far to greet you."

There was the soft hand-clapping, the musical words of welcome in the tongue still strange to my ears; but the smiles on the dear old face did not need translation. I wish you could see her—small of stature and thin, her head neatly bound in a dark handkerchief, wearing the little jacket and long cloth, wrapped around and fastened with a twist just below the arm pit. This dress was of the dark blue calico so commonly worn. The feet were not bare as are most I have seen, but a leather sole with thongs attached, like the olden sandals, kept her from feeling the roughness of the road.

The first subject discussed was professional. A swollen ankle, often painful, has already been helped by missionary's care. The backache and stiff knee are talked over and a little advice given. How the dear soul was grieved that often the painful limbs will not allow her to come to Sunday services, but when she cannot go "she never stops from prayer." Her missionary assures her that "Suku" (God) understands, and her prayers bring a blessing upon the church and the preacher.

As I watch the dear face I think how wonderfully it is alight with the love for God. What a sweet face it is! Yet she and her husband were both old when they came to know the truth. She was one of several wives in the old days, but the rest were put away and she was taken in Christian marriage and her husband has lived faithful to her, even as increasing infirmities make her less useful in the house and field. They *sit together at the table!*—a wonderful thing among these people, and have their own forks and spoons, and her husband helps her in the house and in the field! They have brought up their daughters to be good Christian women. They have borne trials and have "walked worthy of the Lord." Dear Natumbella has never learned to read, so the cloud coming over her eyes which means the beginning of cataracts is not the affliction it might be.

Both these Christians have been praying for helpers to relieve the Neipps' burdens and are rejoicing over the new missionary. They ask now especially for help in learning the language. Surely the Lord will answer their prayers.

When we are left alone, Natumbella and I, we look at each other and smile, and then—where is that Umbundu book of Psalms? Why not have a psalm together? What better than the Shepherd Psalm? So the book is opened and the unaccustomed lips try the precious words in this unknown tongue. One of the house boys comes from the sewing machine where he was sitting and helps a bit in doubtful pronunciation.

Then Natumbella hands to the house boy the half mango that Mrs. Neipp has given her and rises from her seat. The boy says, "She wants to pray." So we kneel and such an earnest prayer is offered. I hear "Suku Yehovah." She is asking for something "chimway" very much. The Lord understands, if I cannot, what she is asking for the "ondona," and the petition closes with the precious name, "Yesu Kristu." "Amen" with all my heart.

Why not have a hymn together? There is the Umbundu hymn book, worn with much service. Turning the pages, "I love to tell the story" is chosen. But there are difficulties in singing Umbundu. Elisions and grouping of syllables confuse me, so I ask the house boy to help. He drops on one knee by the arm of my chair and joins his voice with mine in singing the first stanza and chorus. Natumbella sings part of the words with us.

That is all, except the little laughs of pleasure, the clapping of hands and smiles. Mrs. Neipp comes in and they talk and rejoice together. As Natumbella stands with hands on knees, I ask if it is painful for her to straighten herself, but Mrs. Neipp says no, that it is the customary way to show respect before a superior.

The good-bys are said. Instead of "la lipo," the Umbundu "Stay well," Natumbella says "goo-by," and goes carefully down the brick steps and along the red clay, flower-bordered path, leaning on her bamboo staff. God bless Natumbella and answer her prayers offered in our first prayer meeting together.

It may seem strange to the reader that a missionary in middle life should be writing about her *first prayer meeting* on a mission station. Dr. Cushman has but just begun to fulfill the dream of her life; she is now a real missionary and that too in Africa! She was appointed April 25, 1922, sailed for the field September 30, and is now with Mr. and Mrs. Neipp at Ochileso, West Africa. She is a living exponent of the truth that men "ought always to pray and not to faint."—*Ed.*

ENTRANCE TO MEENACHI TEMPLE, MADURA, WITH ONE OF THE FOUR TOWERS

THE OPEN DOOR IN MADURA

By FRANKLIN E. JEFFREY

IN the heart of the City of Madura, covering fourteen acres of ground, filled with many gods and goddesses, stands the great temple of "Meenachi," an object of wonder to the world tourist and a place of worship to thousands of devout Hindus. It is entered through four massive doors which stand wide open both day and night. One pierces the eastern tower, one the western, one the northern, and one the southern tower.

Streams of worshipers flow through these doors from early dawn to late at night. With soft feet slipping noiselessly through the deep stone corridors, they bring their offerings and libations and as they move from shrine to shrine they fall on their faces before the black stone images, seeking release from heartaches, the assurance of prosperity in business, blessings in childbirth, protection from cholera and smallpox for themselves, and from rinderpest among their cattle and from blight to their crops.

But over each of the four doors is a warning notice which reads like this, "Neither pig nor Pariah is allowed to enter inside through these doors." In all that massive building, covering fourteen acres of ground, filled with gods and goddesses, there is no place for one of the 50,000,000 depressed Pariahs! What a comment on Hinduism as a religion for weary human beings!

DEMOCRACY OF THE CHURCH

At the four gates of the City of Madura stand our four Christian churches. The doors of these stand wide open too. And when the church bell rings it calls to worship and a fuller life the Brahmin and the Pariah alike! Into the 414 congregations of the American Madura Mission are gathered 26,111, from twenty of the thirty chief castes of the District. In the Aruppukottai Boarding School there are Christian pupils from sixteen different castes! They live together in perfect harmony, study together, work together, play together, touch each other, eat together, and sleep together! They are as one family.

Thus Christianity is laying the foundations not only for a united community, but through it for a united Indian democracy. It breaks down the adamantine walls of caste, puts quality into character,

STREET IN MADURA, SHOWING THREE OF THE TEMPLE TOWERS

Where the low-roofed buildings are in the right-hand corner of the picture now stands a prosperous "Cinema" house

SIX ROBBERS WITH WEAPONS WHICH THEY CARRY WHEN ON "NIGHT HUNT"
It is their custom to grease their bodies so that they may slip through the fingers of any one trying to catch them when they go to rob

creates vision and faith in a country depressed under a philosophy of Fatalism, and exalts the lowly. Without it "Rammaswami" would have been an unclad and ignorant swineherd, an "untouchable," one among the 50,000,000 depressed outcastes! His home would probably have been a mud hut, seven by nine feet, outside the town. Today his strong Christian influence is felt throughout the Madras Presidency and even beyond! Graduating from the Madura Mission Schools, Seminary and College, he was first a teacher, then an evangelist, then a pastor; later he was chosen to be the President of the General Assembly of the South India United Church. This church is formed by a union of all the churches connected with nine different missions in South India. It represents a Christian community of more than 200,000 souls. In our own mission he has been elevated to a work usually directed by an American missionary!

In the selection of a mayor in the town where he resides he was chosen, and presided honorably over a body of Brahmin Aldermen!

Gnanamuthu, without the Christian Church, would have been a daring highway robber. He has written: "One of my ancestors went for 'Night Hunting.' Taking some companions with him, he waited in the darkness of night at a lonely spot by the road for a rich banker carrying a bag of money. My ancestor and his companions tied a big rope across the road, and when the banker's cart stopped, they dragged the banker out, beat him to death, and ran away with the money.

"ROBBER" PREACHER
Rev. S. Gnanamuthu

"Another robber relative chopped off the head of his wife, stabbed his mother-in-law to death, and then hung himself in the graveyard! Such was the character of my near relatives. But I came under the influence of the Rev. H. C. Hazen, of Aruppukottai, a saintly missionary of the American Board. He took me into the Mission Boarding School, then sent me to Pasumalai schools, where I was trained in the Normal School and the Theological Seminary."

Now Gnanamuthu is a daring and consecrated evangelistic pastor of a progressive church. Such examples of the revolutionizing power of the Indian Christian Church might be multiplied!

STILL GROWING

At the last evangelistic meeting the writer attended in Aruppukottai, at the close of the meeting 127 converts, from sixteen different castes, touchables and untouchables, crowded together, touching each other, bowed at the Aruppukottai church altar, and received baptism. They returned to their homes carrying the gospel of Christian fellowship, and the desire to bring their relatives into the Christian way.

But they had to face persecution. Fired with a zeal for Christ, a "rich young man" went home with a pledge to win his people to Christ. As a Hindu he had been their priest. It was he who led them in their worship of the idol. To him was reserved the honor of presenting the offering and placing the garland of flowers about the neck of the god. Why should not he now lead them to the worship of the true God? But they would not listen to his call! Instead, they rose in open opposition to his preaching. They caught his young wife, stripped off her clothing, and beat her over her tender bare back with coarse well-ropes. Then they robbed him of his treasure box containing jewels and money.

What was he to do? His new religion prevailed on him. A band of young men, mostly new converts like himself, were in the habit of gathering in the adjoining cornfield every night for prayer. He decided to join them and pray for guidance.

Photo from Mr. Dudley

ONE EACH OF SIXTEEN CASTES
From the Aruppukottai Boarding Schools. All are Christians

A light rain had fallen, so they scratched away the light crust of mud with their hands, thus forming a dry spot among the corn, and kneeling on this place they all joined in praying mightily to God for wisdom. The sound of their eager voices swept over the adjoining village on the still night air. When there was a pause while they waited for the next one to pray, suddenly they were roused by the sound of a new voice which broke out in agitated confession to the true God! It was the voice of the leader of the persecutors. Like Paul of old, he had seen a new light and could no longer persecute the Christians. The next Sunday he came forward and received a new name in baptism. The "rich young man" himself asked that he might be named "Nallu"—the Good One. So the work advances. Last year a thousand souls were added to the Christian community in the Madura Mission.

IN MEENACHI TEMPLE, MADURA CITY, INDIA

The Golden Lily Tank used for ceremonial bathing. This temple, a walled parallelogram about 870 by 720 feet in dimensions, contains within its walls fifty buildings used for temple purposes. It is of Dravidian architecture, and of the second century. Its present splendor dates back to the seventeenth century, and it is bright with gilding and painted figures in its gateways, courts, and various rooms.

REVOLUTIONIZING SOCIETY

Christianity is revolutionizing Hindu thought and life. Spurred to it by the results of work done and ideals held up by Christian missions, an attempt is being made to reform Hinduism. To this end many reform societies have been organized. Thirty-two years ago the young secretary of the newly organized "Hindu Tract Society" said to the writer, "We truly agree that Hinduism is full of impurities, but we have organized to purge it and make it like Christianity."

There is the "Bramo Somaj," which is really a Unitarian church; the Arya Somaj, a violent religio-nationalistic society; the Prathana Somaj, or Prayer Society; and many others of like nature, all having caught the spirit of service as seen in the missions, have organized work along the same lines by which the Indian Church is pushing social service.

There are also a number of "Social Reformers"—magazines which are organs of these social reform organizations and voice the aspirations of advanced Indians. One of the editors has recently said: "The status and prestige of the Christian missionaries never stood higher than they do today. Therefore they now have enhanced opportunities." It is reported that even Gandhi has claimed that he got his ideals for his Non-Violent Non-Coöperation Movement from the missionaries and from the Sermon on the Mount. He preached the doctrine of "Turn to him the other cheek also."

Professor Wardia, a Hindu, wrote: "Hinduism has failed to unite India. On the contrary, on account of caste, it is disrupting the country more and more. Mohammedanism, by its *purdah* system, has brought India lower by making Indian women still more ignorant. On the other hand, Christianity holds the seed of life. It is Christianity that is elevating and unifying India's diverse peoples. The influence of Christianity in India is not to be judged by the numerical growth of missions alone. Christian ideals of life have filtered into India and are changing us. There can be no greater evidence than this of the ultimate triumph of Christianity in India.

ALBERT VICTOR MEMORIAL HOSPITAL, MADURA CITY

WHO ARE THE TAMILS?

By C. STANLEY VAUGHAN

A CHARACTERISTICALLY Dravidian race, with slight admixture of Aryan and other blood, the Tamils are among the most ancient people of India. Unlike the Marathas in this, the Tamils find their golden age of power and literary glory in a period that antedates the Christian era.

The three Tamil kingdoms—the Pandians, the Cholans, and the Cherans—are found in possession of the Tamil country at the dawn of history. Incessantly at war with each other, or with their neighbors, they all ultimately went down before the onset of more powerful kingdoms from the north. In the Second Century, B.C., the Tamils colonized the northern part of Ceylon and there Missionary Newell found their descendants in 1812, and saw at once the opening which they offered for a work in the homeland of the Tamils.

The race has held no independent rule for many centuries, and while it seems to have lost something of its warlike nature, it still retains its ability to supply rulers and executive officers; for, to the disgust of the Telugus, or Andhras, as they like to be called, the Tamil has ousted him from a majority of the official posts within his own country.

The Tamil is the emigrant of India. He is found all over the world wherever there is an opening for him. Out of a total of two million Indians abroad, the Tamil race alone must be responsible for three-fourths of the number.

The Tamil language is not a member of the Sanskrit family, but is said to be allied to the Turkish, the Basque, and to the languages spoken by the American Indians. Its literature, the richest and fullest of all the Dravidian languages, is very ancient, and has at least three different religious streams, the Hindu, the Buddhistic and Jain, and the Christian. Hinduism predominates, the Buddhistic and the Jain recall the time when these religions were in the ascendancy in the Tamil country, and the Christian goes back to the 18th Century, when Beschi, the "Brahmin from Rome," so completely mastered the Tamil as to be quoted today as contributing to its literature, and as giving form to some of its letters.

Tamil is the oldest of the Dravidian languages and is used by fifteen millions of people. Tradition says that Siva, himself, taught Sanskrit and Tamil to humanity, thus coupling them in a great antiquity.

THE MISSIONARY AND THE NEW DAY IN INDIA

By S. J. THEODORE

MANY are the forces—slow, subtle, and silent—that operate on the life of a nation, and a number of causes work in unison in the march of her progress. Great movements have never been produced by any trick of legerdemain; they have been the silent growth of centuries. India owes a debt of gratitude to those Christian forces from without that have helped to usher in the new day. But forces from without alone, however powerful they may be, can never direct successfully any revolution, either social or moral. The compelling spirit must always come from within, and in the movements today we see the surging of forces from within.

NEW NATIONAL BIRTH

India is feeling today the birth pangs of a new nation. It is hard for one writing amidst so much restlessness to evaluate adequately the great forces that have been released. What looms large at present may have no lasting effect, and what seems small may result in great issues. One cannot venture to foretell much, for a sudden change of affairs may falsify our predictions. But there is evidence everywhere of a struggle and conflict in the hearts of the people. Old social institutions are tumbling down. The non-Brahmin who has endured his subordinate position for centuries has come to his own and is asserting himself. Sincere efforts are being made for the amelioration of the depressed classes. Women have begun to take part in civil and national affairs. A renewed interest in Indian art and literature is bringing to the public the ideals and traditions of India's past. National education is the watchword of the day. While a general thirst for education is crowding the schools and colleges to their capacity, the inadequacy of the present system of education is realized as never before. Students are migrating in ever larger numbers to the university centers of the West. While the industrial revolution is slowly producing vast changes in the organization of social life and institutions, of late the spinning wheel has also come in again with the avowed purpose of encouraging home industries. A determined effort on the part of the people toward a better economic condition is also observed.

NEW DAY IN POLITICS

It has been a platitude that the Indian could never be stimulated to take any interest in politics. On the contrary one finds today that even the man in the village has begun to talk politics. The pulse of awakened nationalism is beating high. Mahatma Gandhi has made an attempt to cut the Gordian knot of the Hindu-Muslim-unity problem. How deep seated the unity is, time alone must reveal. The Indian Christian community which in the past was conspicuous, with but few exceptions, for its lack of interest in national problems has begun to share in this new awakening. Impatience and restlessness are much abroad. The general demand is for quick, equal, and complete partnership in the British Commonwealth of Nations. Complete independence is not without its advocates.

NEW ATTITUDE TOWARD JESUS

In comparison with these, perhaps one does not witness very striking changes in the religious life of the people. The shift in the center of interest to matters political goes far to explain the present apathy. Yet attempts to purify and reform the religions are not wanting. One does not perceive any more the old antagonism to the Gospel of Jesus. Christ is slowly working in the hearts of the people, and many a soul is finding in him the sole satisfier of its spiritual needs. An increasingly large number are counting everything but loss for the excellency of the knowledge of God in Jesus Christ. The expression of admiration for the personality of Christ by Hindu and Muslim leaders has allayed an unwarranted fear as to the effects of recent political movements on the Christian Church. The Church is growing in numbers, and many more can be taken into its fold if we can only provide for their instruction in Jesus' way of life. Increased lay interest in evangelism and the directing of the affairs of the Church portends much for the future.

NEW CHURCH CONSCIOUSNESS

The Church has not escaped the wave of national awakening. One observes it in the desire to make the Church indigenous. The conviction that her art, liturgy, and theology must be rooted in the nature and thought of the people has gained ground. The pendulum swings to such extremes that impatient and superficial criticism of the present order is often manifest. An increasing desire for self-direction of the affairs of the Church has been steadily growing and it has not been without increased readiness to grow in self-support. The movement toward the separation of the Anglican Church in India from the State is afoot, and it is but just and wise. That denominational differences do but hamper the growth and influence of the Church is keenly felt, and earnest efforts are being made toward union. In short, the whole movement is to make the Church *in* India the Church *of* India.

NEW OPPORTUNITY FOR THE MISSIONARY

Such are in brief the indications of the new day in India. It is to the glory of many a missionary of

the Cross who has laid his life at the altar of Christian service in India that he has helped to usher in this new day. And now it becomes his responsibility and supreme opportunity to hold up Christ and to help direct the great movements toward the creation of a new social and economic order wherein every one shall have the opportunity for full self-expression and self-development. The national attempt toward educational reform furnishes the missionary educator scope for rendering valuable assistance in the building of a system of education better suited to the needs of the country than the present one. While it may be difficult for the American missionary under the present conditions to express himself in any definite way on the political aspirations of the people, he can, without alienating himself by any opposition, positively work toward the development of a national character that shall make its contribution to the sorely needed International Commonwealth of Mankind.

GREATEST NEED OF THE DAY

In every form of activity and interest we are met with forces which must be carefully mobilized and harnessed for the building of a better India and thereby of a better world. The greatest need of the day is for men of insight who can probe the forces of the day and see things in their proper bearings, men of foresight who can read the trend of the times, men who can organize the medley of material and utilize it for the welfare of the nation and lead her in the right way, men whom neither prestige nor honor can spoil, nor money stain, men filled with a passion for service, men of selfless devotion and character, men of moral heroism and renewed social conscience. Who else can give this to the leaders of India but Christ himself? The task of the missionary then is to help Christianize every aspect of Indian leadership. It is to instill in the minds of the young men and young women—Christian and non-Christian—who go forth from our institutions of learning to various positions of responsibility a renewed social conscience, and to impress upon them the Christ ideal of life given in love and self-giving service to their fellowmen. To such a nobly conceived task a great soul gave his life recently in the American College at Madura.

MAKE CHURCH TRULY INDIAN

An equally significant task of the missionary is to help make the Church *in* India the Church *of* India. For only as the Church is truly Indian can she expect and hope to win the people of the land. But an indigenous art, liturgy, and theology must be the natural expression of the Divine Life within. The way must then be prepared for by laying solid foundations of the Christ-life; for a mere Indian superstructure can neither vitalize her nor endue her with power. Again, only as the burden of responsibility for directing her affairs falls on her shoulders will the Church rise to a sense of her mission and stewardship. This means the training of Indian Christian leaders who can be intrusted with responsibility, and the transfer of responsibility to such leaders; or, in other words, Indianizing Christian leadership. The well-meaning personal prejudices of the missionary in favor of any particular dogma or polity must be set aside for the sake of the unity and growth of the Church he has chosen to serve.

Steps taken in the above three directions demand prayerful thought and sufficient care. Much may be delayed by prolonged waiting, and much may be rushed in feverish haste. Both will hinder progress. But in sympathetic coöperation, in wise and friendly counsel, in mutual inspiration and continual stimulus to action, in mutual respect and criticism, in sharing the rich experiences of the Divine Life, and in the fellowship of suffering for a common ideal, the missionary will find his joy and reward in seeing the Indian Church rise to her opportunity in the regeneration of the land and consequent fulfillment of her mission. Thus enriched by the Christian heritage of the West, she shall realize the spiritual unity of the human race, and be a power for Righteousness and Peace in the world. One may venture to add that she shall in due time contribute her share toward a richer understanding of Jesus. Will the Christian Church of America fail to help toward the realization of this noble end?

THE LEPER HOSPITAL AT MANAMADURA
Dr. Van Allen and Mr. Vaughan at the right

GODS IN THE ENCLOSURE OF A HINDU TEMPLE BETWEEN MADURA AND KOCHADAI VILLAGE

SOME BITS OF HINDU PHILOSOPHY

As Taught by the High Brahmin Caste of South India

By MILDRED WALDO HESS

THE proud and arrogant Brahmin has been for centuries the "man on top" in the intricate caste system which prevails in the great agricultural area known as South India. He holds himself aloof from his fellows, and this feeling of superiority of birth manifests itself in his refusal to eat in company with any but a Brahmin, or to eat food prepared by one other than a Brahmin. In the street he will draw his garment closely about him to avoid touching the people not of his caste, and he includes among these even the Christian Westerner who finds himself in India for one reason or another. The downtrodden "pariahs" or non-castemen, who make up the great coolie class of the country, he speaks of as "untouchables." Yet, with all his tendencies towards arrogance and lordliness, his "better-than-thou" attitude, he has certain praiseworthy standards of living expressed in these bits of philosophy which he teaches religiously to his children.

ON FAMILY RELATIONS

The importance of a happy family relationship perhaps stands first in his estimation, for he says: *"Father and mother are the first known gods." "The absence of barrenness is the ornament of a family." "Children who do not need to be commanded are like life-giving nectar to their parents." "It is a lovely thing for relatives to dwell together."*

ON THE EXEMPLARY WIFE

As is the case among most Orientals, the woman here must know her place and stay in it, else she is thought to be bereft of her chastity. What would our independent women in the Occident think to be ruled absolutely in every action by the head of the family? The Brahmin believes that:—

"The obedience of a woman to her husband is as excellent as her chastity." "It is comely for women to eat little." "A saucy wife is like fire in the lap." "An abusive wife is like a destroyer."

ON DUTY OF FILIAL WORSHIP

The religious devotions of the Brahmin include not only his performance of certain acts of worship before the images of his gods in the temple or "sanctuary," as he calls it, but also very important ceremonies which amount to prayers for his departed fathers. This is the reason why a family lays such stress upon the birth of a son. If there is no son to perform these rites after the father dies, the soul is lost. The boy is taught:—

"Though you should become a beggar, perform the duties incumbent upon you." "If a man neglects his devotions, he will be the slave of illusion." "The beauty of penance is to secure eternal bliss." "When God is angry, your devotion will be useless."

ON ECONOMICS

It is significant that many of the teachings have an intimate bearing upon economic conditions:—

"If you would get rich, follow the plough." "Sweeter is food obtained by ploughing than by serving." "Live in a place where there is plenty of water." (A commentary on the desertlike dryness of many sections of the country two-thirds of the year.) *"In January and February sleep in a thatched house."* (Although the midday is extremely hot, there is a very great drop in temperature during the early morning hours, hence much illness from chill.)

South India, which is slow always in changing her ways, compared to other parts of the country, has, however, not stood out wholly against the spirit of commercialism that has invaded most sections of the world. And in the large cities the Brahmins have not been slow in entering business life and ignoring the "precepts of the fathers" in regard to following the plough.

Although hoarding is against his principles, *"What misers have scraped together, thieves will steal,"* yet he believes that next to a large family, riches are to be desired. *"Seek wealth, even if in order to do so you must go on the waves of the ocean."* (Those who know the aversion a Brahmin has to leaving his own country and the purification ceremonies through which he has to pass upon returning to it, always read this teaching with a feeling of surprise.) *"They who have wealth will have all else besides."* (A doubtful statement to some of us, but undoubtedly the belief of many of the mad chasers after wealth in our own country.)

Others in this group are:—

"Seek resolutely grain and money." "Spending without earning money will end in suffering." "If a country is everywhere prosperous, there will be no danger."

ON LEARNING

For learning the Brahmin has much regard, and there are more really educated men among his caste in this part of the land at least than among any of the other castes:—

"Learning is more truly riches than is ready money." "Mathematics and the 'belles-lettres' are as eyes to a man." "Though you are learned, do not boast of your knowledge." "Study the sciences and the scripture (the Hindu vedas) *and live respectably."*

ON LIFE IN GENERAL

His general attitude towards life may be expressed in the following group:—

"If a thing is unattainable, quickly forget it." "If a man finds fault with every one, even his relatives will desert him." "Grumbling and disputing induce misery." "If you have property, give alms before you eat." "Lazy persons will wander about in distress." "Unrestrained anger will end in a quarrel."

CHRISTIAN LOVE THE NEED

All these teachings may be good as far as they go. But the Hindu gods are worshiped through fear and not love, as is the Christian God. Ethical truths have their place in forming men's lives, but it takes a love for humanity, which expresses itself in ministering to the needs of those about us in more ways than simply giving alms, to better the condition of the struggling poor who live amongst us.

The Brahmin must step down among the people of his country and be willing to give up his comfortable overlordship, if the present condition of the masses in South India is to be improved. If he does not do it of his own free will, a rising generation of educated young men from all walks and castes in life is going to do it for him.

THE GUARDIANS OF THE GATE AT A HINDU TEMPLE NEAR MADURA

FOR LITERACY AND TEMPERANCE IN SOUTH INDIA

By M. S. TAYLOR

WHEN we look into the statistics of our South India United Churches, we find that literacy is in a high level in three of our Church Councils, where ninety-eight per cent of the children of school-going age are able to read and write. But in the other six Councils only fifty per cent of the children know how to read and write. Considering that only twelve per cent of the population of India as a whole are literate, it is true we have a high percentage of literates; yet for a progressive Christian Church, it is far from satisfactory.

Several are the causes for this high rate of illiteracy. First, there is the frequent accession to the Christian Community of large numbers of converts from Hinduism. Where people have recently embraced Christianity *en masse,* it is not possible to find educated children among them, for they have had no chance of getting an education. Education was more or less confined for many centuries to Brahmins and other high castes, with honorable exceptions here and there. Christianity has now opened new vistas to the lower castes. But they get this great benefit of education only after coming under Christian influence. Again, in some cases the parents who are not themselves educated are indifferent about their children's education. In some other cases it is the low economical condition of the people that compels them to send their children to the fields for work to eke out a living. Finally, is this high rate of illiteracy due in some instances to the lack of funds in the churches for maintaining schools in villages scattered over a large area.

But the S. I. U. C. (South India United Church) is trying its best to remove this defect through the several Church Councils, each of which has its own committee for the young. Schools have been opened in several places where there have been new accessions. With a view to helping the poor, slates and books are supplied free. For those who cannot come to school during the daytime, on account of work in the fields, night schools have been opened. Deserving children are sent to the boarding schools maintained by the missions and a great transformation is effected upon the life of these children. Boarding schools are great nurseries where these children are weaned away from heathen customs and habits and are nurtured in the Christian truth, and they grow in the grace of God.

The women of the Madura Church Council are working with the determination to wipe out illiteracy among women before the centenary year of the mission, and place a Bible in the hands of every woman. They are getting the voluntary services of literate women to teach other Christian women. "Each one teach one," is the motto. The result attained is encouraging, and we believe in course of time illiteracy will pass away and a strong, well-educated Christian community will be the result.

As for temperance, the South India United Church has taken up this question in connection with the committee on work for the young. Temperate people are a great asset to a nation. If the young are saved from the curse of intemperance, it will be a great work accomplished. Indians are temperate by nature. The drinking of intoxicants used to be confined to a section of the people who by this evil habit had become a depressed class. But now, owing to various causes, the habit is steadily spreading and has become a menace to the prosperity of the country.

The great, world-wide movement against the use of intoxicants has touched India and the Indian Church. The success of America in passing the Prohibition Law has greatly heartened our people. The movement started by Mr. Gandhi has awakened the people against intemperance. The churches have taken up the cause of laying the axe at the root of the evil. The South India United Church has accepted the challenge. It is educating its members by sermons, by special publications, by the introduction of text-books into the schools, and by special lectures. It also is appealing to Government, as will be noted by the following resolution passed by our General Assembly, "In view of the fact of the world-wide movement against the use of intoxicants, we would request the Government of India to place restrictions upon the import, manufacture, and sale of intoxicants in India with a view to total prohibition."

INSATIATE

The more I win Thee, Lord, the more for Thee I pine;
Ah, such a heart is mine.
My eyes behold Thee and are filled, and straightway, then
Their hunger wakes again!
My arms have clasped Thee and should set Thee free, but no,
I cannot let Thee go!
Thou dwell'st within my heart. Forthwith anew the fire
Burns of my soul's desire.
Lord Jesus Christ, Beloved, tell, O tell me true,
What shall Thy servant do?

N. V. Tilak.

Translated in *Dnyanodaya,* February 8, 1923.

ADAPT OR PERISH

By EDDY ASIRVATHAM

As a working definition, progress is that which makes for an increasing adaptation to a changing environment. When we apply this definition to India, it is clear that she is today in many respects maladapted. There can be no doubt whatever that in the early dawn of Indian history, when peace and prosperity ruled the land, when the foreign trade of India extended as far west as Rome, when Indian missionaries spread to China and Japan in the East and to Syria in the West their sweet gospel of peace and kindness to animals, when the rules of caste were not as rigorous as they are today, and when there was more spontaneity and less formalism in the religions of India, India was well adapted to her environment. But those simple days of Indian greatness are gone, and probably will never return in the same form. We meet today a country which is in conflict with herself and with those who have a controlling hand over her. She calls for wise counsel and hears the voice of many prophets: some true, many false. She desires that her children may live in great numbers and may live well. But poverty, starvation, disease, high death-rate, infant mortality, misery, and wretchedness stare her in the face. She feels it her duty to afford opportunities to her abler sons and daughters to realize themselves fully, but she finds herself bound by fetters which she cannot easily shake off. In short, she is greatly misadjusted to the environment in which she finds herself.

But some one will say, Has not India, within the last sixty years or more of direct British rule, made rapid strides in the overcoming of famine and disease, in the spreading of education, and in the opening of India to the influence of the Western world? Has she not constructed miles of railways, telegraph lines, and canals, and a wonderful network of metallic roads? Certainly she has done all these things and he must be a blind man or an obstinately stupid person who cannot see the great changes that have come about within the last century. But yet, comparatively speaking, one can say that the progress of India is not very great. While great improvements have been made, they have not been in proportion to the changing conditions of the world.

IS INDIA PROGRESSING?

Progress is defined as "increasing adaptation to a changing environment." In the case of nations, that environment should be interpreted to mean the whole world. It is now too late in the day to remind ourselves that this world of ours is brought together closely, as never before, and that no nation can afford to live as an independent unit, exclusive and self-isolated. That being so, it is clear that the progress of India, or for that matter that of any other country, should be measured not merely in terms of her own condition at different periods of her history, but also in terms of the progress of the various countries of the present-day world. Furthermore, in today's struggle for national and racial existence, the nation or race with a slight advantage is bound to win, and the nation or race with a decided disadvantage is destined to lose. The voice of history cries out incessantly to each race, nation, and individual this eternal truth: ADAPT or PERISH. In the light of these remarks, is India progressing? It does not seem so.

CAUSES OF MALADJUSTMENT

If India is maladapted to an increasingly changing world, our next consideration will be to inquire into some of the causes for this maladjustment and see whether there are no remedies at hand.

Ever since the day Adam threw his blame on Eve, and Eve in turn threw hers on the serpent, mankind has been unwilling to admit its error and has always tried to shift its responsibility. It is the same innate tendency which causes some of the patriots of India consciously or unconsciously to close their eyes to the defects which lie in their own civilization and mode of life and to find a complete explanation for their present low state outside of themselves. This, of course, is not the right method. Starting from within, one would say that by far the greatest and most important reason for India's lack of progress is a *moral one.* It is a well-known fact that such simple virtues as honesty, truthfulness, dependability, justice, mutual goodwill, and coördination of efforts—the only virtues which can make any nation socially and economically productive—are not practiced on a large scale. More than education, clarity of thinking, and prosperity, India needs to be shot through and through with a moral zeal that will express itself not merely in such a negative form as asceticism, but in a positive and productive way as well.

Secondly, we need be told no longer that no nation which arbitrarily circumscribes the actions of a large section of its people by means of a system called *caste* can claim that it is progressing. I am not one of those Utopian idealists who, hoping to see human nature changed in a day, look upon all movements which aim merely to deal a direct blow at caste as more or less ineffectual. I do believe, however, that the surest way of abolishing caste is so to weaken it that it will die a natural death. What is needed today is not so much direct preaching against caste as a strenuous cultivation of a spirit of tolerance, mutual understanding, and goodwill among the different castes of India and a providing of equal opportunity to all, irrespective of the rank to which they may belong.

A third cause for the present low state of India is probably to be found in the *lack of education* of that

country. While fully realizing that education does not always mean wisdom and that illiteracy does not necessarily spell stupidity, one can still say that a great many persons can develop themselves and improve their opportunities for production by means of education. It is, therefore, the duty of the Indian members of the Legislatures of India to see that, in the face of English bureaucratic opposition, no stone is left unturned until every boy and girl of India receives at least a primary education.

Fourthly, it is a deplorable fact that the religions and moral codes native to the soil of India have *not correlated thinking with living*. If life is for living, a full and abundant life should be our goal, and whatever interferes with our realizing that goal must be abandoned. If asceticism, instead of standing for a moral virility, affords shelter to countless numbers of able-bodied beggars, it has no excuse for existence. It would probably be to the advantage of India if a good proportion of her five million "holy men" were harnessed to some productive occupation.

Also, history has shown us clearly that no modern nation which is largely *dependent upon agriculture* can accomplish very much. If we look at the progressive countries of the world, we find that every one of them is partly or wholly industrial. This probably means that India, too, if she desires progress, should industrialize herself so far as it is consonant with her climate, raw material, access to the world market, etc.

The last but by no means an immaterial cause of India's *lack of progress is a political one*. This is not the place to go into details to show how the policies pursued by England have sometimes promoted and often hindered the growth of India as a *nation*. Suffice to say that no nation can make much headway with her progress unless she can determine her own policies and vote her own appropriations. A good majority of the educated people of India would probably be satisfied if they could get self-government within the British Empire. But when one ponders upon the swan song of Mr. Lloyd George just before his resignation, when he said that the English civil servants should form the permanent "steel framework" of the Government of India, and when one remembers the definitely reactionary policy of the present Secretary of State for India and the inhuman and "un-British" treatment of Indian laborers in British Overseas Dominions, one despairs of, if not actually doubts, the promised freedom of India within the British Empire.

YET THERE IS HOPE

But all this need not discourage us as regards the future of India. Only it seems necessary that in these days when India is awakening to world conditions we should have a clear idea as to what progress is and not labor under the delusion that every change is necessarily progress. India must increasingly adapt herself to an ever-changing world environment, without sacrificing her rich heritage of the past.

THEOLOGICAL EDUCATION IN SOUTH INDIA

By JOHN J. BANNINGA

THE purpose of the Union Theological Seminary at Pasumalai, South India, is expressed in the following words:—

To impart to an increasing number of wisely chosen and worthy men a theological education that shall be sound in scholarship, preëminently Scriptural in matter, and thoroughly practical in application, so as to qualify them for efficient Christian service among all classes of the people of South India and Ceylon, as Fishers of Men, Feeders of Modern Multitudes, and Shepherds of our Master's Flocks.

From Professor Banninga

UNION THEOLOGICAL SEMINARY
Pasumalai, Madura

In carrying out this aim we try to do three things:—

In the first place, to make this theological education sound in scholarship. Most Hindus have a Pantheistic background behind all their thinking. They believe that God is the only reality and that all else is "Maya." And yet in a very large proportion of Hindus this Pantheism is not held in its most extreme and logical form, but is so held that there is room for personality in it. This modified "monism" gives room for the various Bakti schools, and everywhere one finds most devout worshipers who find a real delight in the contemplation of God and in union with him. To reach such devotees the Christian message must be presented in a way quite different from that by which it is presented to his audiences by Billy Sunday; also quite differently from the way it is presented to a mass of outcastes, to whom the economic is the really pressing question of life.

There are also other lines of approach that must be followed up. The Hindu poets afford beautiful examples of devotional literature. Tukaram has sung many beautiful songs, such as the following:—

AMERICAN HOSPITAL FOR WOMEN AND CHILDREN, MADURA, INDIA

[1] Of God my meat and drink I make,
God is the bed on which I lie.
God is whate'er I give or take;
God's constant fellowship have I,
For God is here and God is there,
No place that empty is of him.
Yea, Lady Vitha, I declare,
I fill the world up to the brim.

And Manikka Vasahar sings as follows:—

[2] I ask not kin, nor name, nor place,
Nor learned men's society.
Men's lore for me no value has;
Kuttalam's lord, I come to Thee.
Wilt thou one boon on me bestow,
A heart to melt in longing sweet,
As yearns o'er new-born calf the cow,
In yearning for Thy sacred feet?

Any one who wishes to make Christ known to these Hindu saints must be able to show them how Jesus can satisfy the longing of their hearts as no Hindu deity can. The Indian poets sing much of their longing for God, but it is only Jesus who says, "Come unto me, all ye who are weary," and "We will come in and sup with him."

Christ becomes no less, nay, he becomes infinitely more when interpreted through the intense longing of the Saivite saints of India for their deities. No Christian mystic was ever more intensively in earnest than these saints, and could Christ be presented to them in language and thought that they would understand, they must find in him the full satisfaction for their longing.

Secondly, in the training we give our students we must be Scriptural. Though in one sense the Old Testament of the Hindu may be his Vedas and Sastras, yet in a very true sense he can never get along without the Hebrew Old Testament; and it is only in the New Testament that he finds the full setting forth of the Christian revelation. It is true that he can understand the language of the Gospels more easily than the European or American can; for Christ lived in a country not so very different from India.

In the third place, we try to give our students a practical training that shall keep them from making serious social blunders and at the same time make them effective workers for Christ. The etiquette of the Hindu village is something that not even every Hindu knows, and it is often true that men who are brought up in Christian homes in India have been weaned away from Hindu social customs. If a man would preach Christ acceptably, he must know when to take off his sandals and when to put down his umbrella, for if he does not know when to do these things he may gravely offend some high caste Hindu whom he could otherwise reach. He must also learn

[1] Psalms of Maratha Saints, by Nicol Macnicol.
[2] Hymns of the Tamil Saivite Saints.

to use the words of his native tongue with their Hindu instead of their Christian meaning. Sin, Faith, and Salvation mean one thing to the Hindu and another thing to the Christian, and if the Christian talks to a Hindu using these words in the Christian sense, he will be talking a thing not at all understood. And there are many other little matters in which the student must be trained in order to be able to be a true witness of the things of Christ.

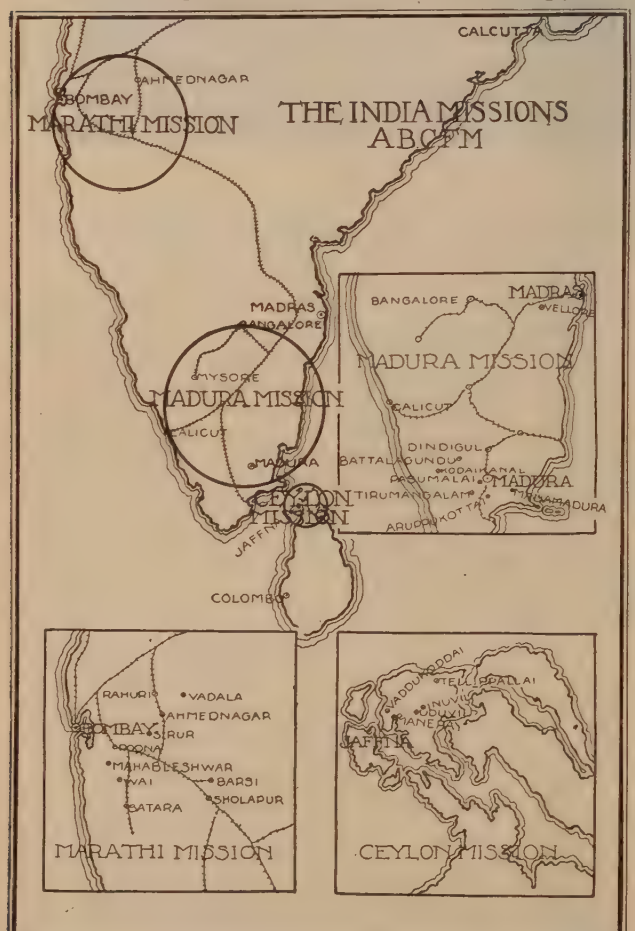
Besides these things he must also know how to do effective work among the Christians so that he may train the young people in Christian service and train the older people in Christian graces. Sunday school and Christian Endeavor as well as evangelistic methods must be used to make the whole Christian body an effective witness for Christ. India is changing rapidly, and those who would lead her must know a great deal of politics and economics also, for in seeking the salvation of the souls of India, the line of approach is frequently through their present-day political nationalism or economic distress. But Christ is being preached and men are learning how to make him known to their fellowmen.

The Union Theological Seminary at Pasumalai is seeking to do all these things. It takes time. It takes prayer. It takes money. But He, to whom all things belong in heaven and on earth, is able to strengthen His servants to do all that needs to be done.

ABOUT THE CEYLON AND MADURA MISSIONS

CEYLON HISTORICAL PERIODS

I. The first missionaries, 1816-1821
II. The coming of substantial reinforcements
Plans for permanent work, 1821-1833
III. Opening of new stations, 1834-1842
IV. Changing personnel of the mission, 1846-1854
V. The deputation, 1855
VI. Period of Repression and Depression, 1855-1865
VII. The mission force depleted, 1866-1879
VIII. Coming of new missionaries and the projecting of new plans, 1880-1898
IX. First organized Y. M. C. A. in Asia at Jaffna College, 1884
X. At Uduvil, under the Misses Leitch, first Christian Endeavor Society organized in missionary lands, 1885
XI. Six recruits sent, 1899
XII. Second deputation, 1901
XIII. Construction of new buildings and large plans for extension of educational work, 1916
XIV. Celebration of Centenary Batticotta Seminary and Jubilee of Jaffna College, December, 1922



CEYLON'S INSTITUTIONS

Educational

Vaddukoddai. Jaffna College.

Manepay. Day Schools.

Tellippallai. Boys' Boarding School; Elementary Schools; Training School.

Uduppiddi. Girls' Boarding School (W. B. M.); Day Schools.

Uduvil. Girls' Boarding School (W. B. M.); Primary Schools; James Stanley Durkee School (W. B. M.).

Kopay. United Training School.

Medical

Manepay. Green Hospital.

Inuvil. McLeod Hospital for Women and Children.

Literary

The Morning Star, Jaffna, weekly newspaper.

MADURA DATES

I. The Beginning, 1834
II. The Foundation Period, 1835-1851
III. The Personal Period, 1852-1871
"Development through personal influence."
Touring and itinerating zeal in organizing churches
IV. Period of Development of Departments, 1872-1909
Men's work; women's work; medical work for men and women
Church Union and South India United Church
V. Period of Devolution, 1910—
Progress in native leadership

MADURA'S INSTITUTIONS

Educational

Aruppukottai. Boarding School (for boys and girls, W. B. M.); Hindu Girls' Schools; Village Schools.

Bangalore. United Theological College (Union).

Battalagundu. Boarding School (for boys and girls, W. B. M.); Hindu Girls' Schools; Village Schools.

Dindigul. Boarding School (for boys and girls); Hindu Girls' Schools; Village Schools.

Kodaikanal. School for Missionary Children (Union).

Konganadu. Village Schools.

Madras. Woman's Christian College (Union).

Madura. American College; Capron Hall Girls'

School (W. B. M.); Hindu Girls' School; Lucy Perry Noble Institute (W. B. M. I.).

Malabar. Three High Schools; six Higher Elementary Schools; forty-two Elementary Schools; one Training School.

Manamadura. Boarding School (for boys and girls); Hindu Girls' Schools; Village Primary Schools; two orphanages.

Pasumalai. High and Training Schools (Elementary School, High School, Normal Training School, and Vocational School); Model School; Union Theological Seminary.

Tirumangalam. Boarding School (for boys and girls); Hindu Girls' School; Village Schools.

Vellore. Woman's Missionary Medical College (Union).

Medical

Manamadura. Leper Asylum.

Madura. Albert Victor Hospital; American Hospital for Women and Children (W. B. M.).

Literary

The Lenox Press, Pasumalai.

The Tamil Lexicon, Madura.

THE KALLARS OF MADURA

By RAYMOND A. DUDLEY

THE Piramalai Kallars are a caste of 100,000 people who for at least 200 years have given the Madura District a bad reputation. Formerly they offered mass resistance. More recently in the still hours of the night they have broken into houses, stolen cattle, committed highway robbery, and reaped where other men sowed. It has been said that

Photo from Mr. Dudley

A VILLAGE REST HOUSE, OFFERED FOR A SCHOOL

"if these people could by any miracle be reclaimed from their evil ways," the whole district would enjoy a new reputation.

A few years ago Government passed a criminal tribes act, requiring the Kallars to be registered and sleep in police stations or report during the night for roll call, and the life of the Kallar became miserable because of the severe enforcement of restrictions.

Photo by Mr. Dudley

BOARDING SCHOOL BUILDING AT TIRUMANGALAM

Cost, $150. Where the Kallars receive Christian nurture

Two and a half years ago a special police officer was appointed who has worked on the principle that the minimum of force and restriction, and the maximum of help and trust, should be shown to the Kallars. He offered to appoint panchayats—a ruling body of five—in villages on condition that the villagers furnish a school building and one-fourth the salary of a teacher, as well as refrain from crime and aid in detecting criminals. When a village thus evidenced its good will the criminal tribes act was lifted.

The result was electric. Every village wanted to show it deserved a panchayat. Formerly no village cared about a school. Now every village wanted one immediately. For decades our mission has run schools here and there among these people; it has won a few converts, but we ran against the tide. Suddenly the tide turned and ran with us. Thirty years ago the proud, conservative Kallar did not

Photo by Mr. Dudley

SERVANT, MISSIONARY, PASTOR, AND BULLOCK DRIVER

Ready for a day's trip among the Kallars

make the Christian preacher feel much at home in the Kallar country. Now this same Kallar welcomed the preacher, not usually from a conscious desire for the Christian message, but because the preacher had education and could be trusted to point the way out from the restrictions of the criminal tribes act.

STARTING SCHOOLS

The new police officer is a Brahmin who was educated in the Christian college. He is a Hindu, but he

COCOANUT PALMS AND CACTI IN MADURA DISTRICT
A characteristic country scene not far from Madura City

is ready and glad to coöperate with any one who can help him reclaim the Kallars. Our mission has a large training school at Pasumalai, and the missionary knew where to find teachers. Further, the work we have done in the Kallar country for years, small though it was, had been the means of developing a few men who became invaluable in starting new schools. In close coöperation with these few friends the missionary went from village to village, "starting schools." The appearance of the missionary was the signal for the village to assemble. They pointed to a cow stable or the village rest house, which they were ready to dedicate to the cause of education. A glance revealed the children, who perhaps were already assembled and waiting for a "teacher" to come and "open the school." The missionary either sent a teacher to the village or appointed some local young man who could read and write. Within a few months there were 150 of these schools and now there are nearly 200, about one-third of which our mission controls at a slight expense. For two years our missionaries and Indian workers have traveled among these schools, supervising the teaching, urging parents to send children, and trying to popularize the new idea that a girl can study just like a boy does. The parents and panchayaters leave their work and listen to the Bible stories or our remarks about the new reform that has come.

MAKING TEACHERS

Since it was impossible to find good teachers, we have decided to make them. Last July we opened a class in Tirumangalam which is training twenty-nine men and women for these schools. Next July we hope to open another class of thirty. Many of these candidates are themselves Kallars. Several have become Christians; we expect many more to do so, for these young men are wide open to Christian influence. It is not certain that we will always be in charge of these new schools, but we know that we are on sound ground when we train and inspire young men to go back to their villages and teach and support the new reforms.

Realizing that our church must supplement the efforts of these low-grade teachers, we have appointed evangelists of more education and experience who can strengthen the teachers and preach effectively to the Kallars. Our Christians are divided into groups, each in the care of an evangelist or experienced teacher, and we are striving in every way to show the Christ to these Kallars who seek new things. During the last year sixty-four adults have received baptism, from this caste alone—and we hope this is but the beginning of a strong, steady movement to our church.

FORMS OF NURTURE

The Kallar special officer has sent at Government cost to our boarding schools fifty children from these uncivilized homes, and we are giving them "Christian nurture." They read the Bible and pray and go to church and live like Christians, some say they want to be Christians, and we know that when the proper time comes many of these children will become Chris-

CALISTHENIC DRILL AT ARUPPUKOTTAI

tians. One night I saw little P. Raman sitting in the weaving shed with an American lantern and several larger but newer boys gathered around him. He was teaching them. Another night I approached the shed to find the little fellow kneeling and leading a group of his fellow-Hindus in prayer before going to sleep.

We have started weaving and carpentry for these Kallar boarders. Before last vacation we announced that the Kallar boarders must remain and work at their trades through the vacation. We appointed a panchayat among them, and told these leaders they must stand firm and prevent any boys running away from the work.

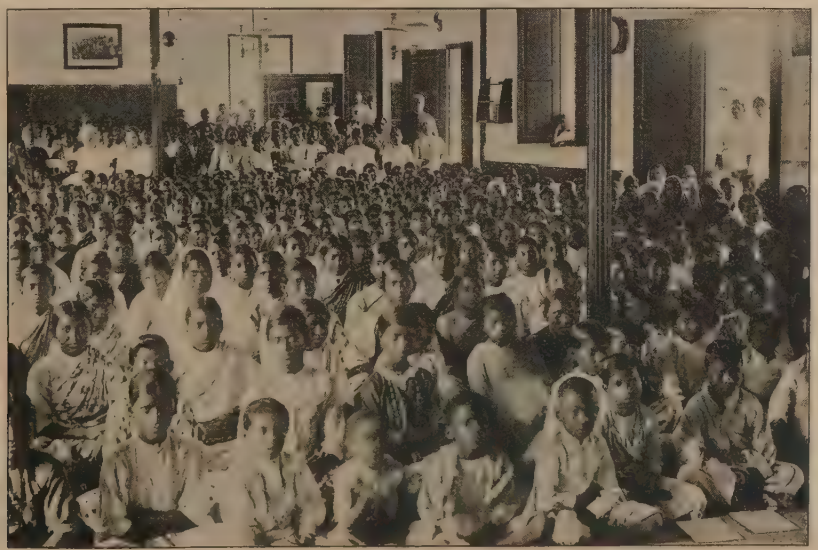
The "national sport" of the Kallar is the Jallicut, in which they attempt to catch empty-handed large bulls specially bred for the purpose. It is rather dangerous, but that is why the Kallar likes it. Seeing this love of sport, the missionary advertised races and went out to run off the high jump, broad jump, and distance runs. A huge crowd assembled and a strenuous hour and a half followed which a merciful Providence brought to a close by a terrific rain. The police have now taken up the idea and run three big carnivals a year, with good moral effect.

The missionary started a newspaper for the Kallars by which we are still spreading news and notices of various kinds.

Thus it is at the opening of 1923 we are privileged to work in full coöperation with Government for the reclamation of a strong people who see the new and want to claim it as their own. We are witnessing the transformation of men and boys and a whole caste Our church records show it. Police statistics show it. And we read it from the book of experience, a new page of which opens fresh to greet us each morning.

THE FOUR OF THEM

From left to right: Messrs. Guise, Nolting, Martin, and Cooper, standing by the country cart in which they began a tour of Gospel work in the Madura Mission.



THE CONGREGATION OF WEBB MEMORIAL CHURCH, MADURA CITY

YENCHING PROGRESS

YENCHING COLLEGE, Peking, now a union college but founded and still partly supported by the W. B. M. I., shares in the three-million-dollar campaign just completed, to the tune of $600,000. Of this, $1,200 came from the college girls themselves, who voted that the proceeds of their annual play should go to the building fund.

This year's play was "Much Ado About Nothing," the title in Chinese being a proverb, "Without wind, rising waves," used of great rumors without foundation. We are told that the results were even finer than last year not only as to the acting and general effect, but, far more important, as to the development of the girls in coöperation and self-control during the strenuous weeks of preparation.

A faculty house, dining hall and recitation building are already under construction on the new Yenching site, and the other buildings necessary for beginning college work there will shortly be under way.

MID-WINTER COMMENCEMENT DAYS

Miss Jean Dickinson (B.), a member of the college staff, says: The formalities of Commencement exercises on February 4 were distinctly livened up by the presence of "the Cromwell of China," General Feng Yu Hsiang, the Christian military leader, who has so much power these days in North China. He was not down on the program, but at the last minute arrived to present the badges prepared as record of reward for eleven of his soldiers, who had completed with great credit a special course in leather tanning and shoe making. These naturally could not receive even an academic certificate, but instead the college seal was used, with name and record of work engraved on the back, to show what they had done.

The general demurred, but finally was persuaded to sit on the platform, his "three-cent uniform," as some one expressed it, relieved by no insignia of office whatever, and decorated with just one medal, contrasting mightily with the brilliant scarlet, purple, gold, and other bright velvets of the academic gowns.

He could not be persuaded to make a formal address, but when the moment came to present the medals he stepped out on the platform and in the most informal of words expressed his appreciation of the help Yenching had given to him in his program of industrial work and self-help for the army.

"See what fine shoes they made," he exclaimed,

THE GATEWAY, YENCHING COLLEGE

DEAN FRAME, OF YENCHING COLLEGE, AND DAUGHTER ROSAMOND

waving one foot above the floral footlights. Then he stepped off the platform before the men could be called up, as was planned, and pinned a badge on each swelling breast, while the men stared straight ahead in military style.

"One, two, *three!*" snapped the corporal, and like a class of Chinese school boys, the row ducked their heads and filed back to their seats. As the general returned up the steps he announced to the world in general, with naïve pleasure, "All have them," and sat down.

This was only an interlude, of course, in the proper commencement program, but the audience listened with distinctly more attention than to anything else. A message was read from the President of the Republic; and the American Minister, Dr. J. G. Shurman, expressed his appreciation of all efforts toward education in China and ours in particular.

IN "TWELFTH NIGHT," YENCHING, 1921
Maria and Sir Tony

Ex-Premier Dr. W. W. Yen, whose English is excelled by none, spoke of those things which had most impressed him in his English education, chiefly athletics and the emphasis on health in our Western colleges. Mr. Clive, *Chargé d'Affaires* of the British Legation, continued in the same line of thought.

The salutatory, by one of the men graduating, was brief and to the point, but largely lost on the majority of foreigners in attendance, as it was elegantly phrased in classical language. The final valedictory was likewise lost on us, but not the supreme grace and dignity of the one "sweet girl graduate" with her gold and blue hood.

Especially at the Women's College, the days immediately preceding commencement were full not only of mid-year exams, but also of assorted farewell ceremonies, particularly for our second B.A. She and the faculty mutually feasted each other, and on her side, it was indeed a sumptuous repast of innumerable delicious meat dumplings, endlessly made by students themselves. The University Glee Club gave a farewell tea in one of the faculty living rooms. Class day was the usual interminable program of speeches by representatives of all bodies remotely connected with the class. The Baccalaureate speaker was Professor Chao, of the English Department at the American Indemnity College.

FROM "MUCH ADO ABOUT NOTHING" AT YENCHING
Duke Leonato and his royal guest, with the merry messenger standing by

FUNDS COMPLETED

The latest excitement at the Women's College was the receipt by Dean Frame of a cablegram, *Funds completed.* In a note to Mrs. Henry W. Peabody, to whose efforts so much of the success in raising the Fund has been due, Mrs. Frame (I.) describes the coming of the news.

"Ever since January 1 we have been on the watch for a cable from you," she says. "The college girls would ask wistfully, now and then, 'Has any word come yet?' for they seem to have felt that when we cabled the $1,200 (Mex.) which they had made by heroic exertions in giving 'Much Ado About Nothing' before the end of the year, perhaps it had completed the three million dollars! We waited and waited,

hope ebbing a little lower each day. So when this morning the stately old gateman brought in a cable I opened it quite indifferently; but I was fairly petrified with joy when I read those magic words, 'Fund completed—Peabody.' It was almost time for the bell which marks the end of the class period; I flew for our big Yenching flag, sent word to all the teachers to come into the central court in front of the library when the bell rang, and ordered the funny old bell-ringer to ring the bell as he never rang it before! He did! The girls came pouring out of the laboratories and classrooms, trailing notebooks and pencils, with puzzlement all over their faces as they saw me waving the cable on the library steps, and the blue and gold Yenching banner waving beside me.

"'Come,' I called. 'Come and hear the news!' And they came, crowding up excitedly. Then I told them. And they did what I have never seen reserved, dignified Chinese students do before—they just jumped up and down, and clapped their hands, and began to sing, 'Yenching will shine tonight,' though I think there were lumps in their throats, just as there was in mine, for the pretty tune sounded a little husky.

"And then they said once more, 'Tell us how much it is!' Then they clapped again, and burst into the real Yenching song, in stately Chinese. If you could have seen the solemn-glad look on their faces as their voices rose and fell in that quaint Chinese music with its words of fervent loyalty to their beloved Yenching; if you could have heard their burning prayers of gratitude in their little prayer-groups that night, I think you would have felt a little comforted for the incredible exertions that you have devoted to this wonderful piece of work.

"The surprised new arrival, Miss Kendrick, of Wellesley, considered the students very quiet and restrained, but those of us who were better acquainted with the usual unresponsive deportment of Chinese maidens were rather overjoyed to see their delight.

"The Construction Department commented on the news with, 'Now, I can buy another pebble.' Winter holding up the work on two half-finished buildings for the Women's College, advantage of frozen roads had been taken to buy and haul stone and other necessary materials of a heavy nature.

"The full sum will complete our academic quadrangle, with gymnasium and all, give us dormitory space 'to grow on' and it seems a science building duplicated by the Rockefeller Funds, and faculty residence besides. The future is bright, but will be brighter when we have running expenses likewise assured."

A BIG EVENT FOR UDUVIL SCHOOL GIRLS

AT THE GUIDES' RALLY IN CEYLON
The Chief Commissioner reading a message from the Governor's wife, who is in England

AN unusual occurrence in the life of the students at Uduvil Seminary was the All-Ceylon Rally for Girl Guides which took place some months ago. To take the journey to Colombo, twenty-four chattering school girls packed into bullock carts; and then to travel for a whole day by train to the big city where fathers and brothers had been swallowed up for business or education, but about which girls had only a hazy notion and to meet other companies from all over the island was indeed a never-to-be-forgotten experience.

"We were met at the Colombo Station by large motor lorries, and piled in luggage and all and taken to a big building, where over 180 Guides were accommodated for the two nights. Most of them had arrived earlier in the day and were already asleep, lying in long white bundles all over the floors. We soon became long white bundles with them and it seemed no time before the whistle blew to get us up at five o'clock the next morning. Again we were raced across Colombo in large lorries to the grounds of the Queen's House where an almighty and rather terrifying person, called the Governor, lived. We didn't see him—not then—but he was to appear in the afternoon. We were drilled and marshalled to our place by uniformed G. G. officers, and went through

our exhibitions on the softest of green lawns while the police band played such lively airs we couldn't keep our feet still.

"The real rally began at four o'clock, but we began to get ready for it at two. You see we were in our national dress and it takes a long time to get saris on—draped and folded in exactly the right way—and ours were new and needed a lot of persuading before they would lie just so. Then we had to put on our Patrol emblems. Each Patrol is named after a flower—and ours are Lotus, Jessamine, Bluebell, and Daisy. These and our ribbon take a lot of fixing, and the Captain was annoyingly particular that they and our badge should be in exactly the right place. Soon all the Guide companies were there, some in khaki and some in white—about four or five hundred of them formed up, thick, on three sides of a square. On the fourth side by the Queen's House was a railed-off carpeted space for the Governor, and on the Queen's House veranda and in the grounds were lots and lots of people who had come to see the Guides. At four o'clock exactly, the Governor and his aide arrived; the band played the National Anthem and all the captains and commissioners saluted while we stood at attention. Even if we hadn't been told to we couldn't have helped it—for the Governor was a most wonderful person. He was in full uniform with a helmet with white plumes in it and a long sword at his side and medals right across his chest, and he was very tall and impressive. First of all he presented the Island Colors—a beautiful new flag with the elephant and a palm tree on it—to the captain of the oldest company in Ceylon. Then all of us on the *H. Jaffna* took a deep breath and stood very much at attention while one of our Patrol leaders, Ariamma Hudson, went up to the Governor and received a book, 'The Life of Princess Mary,' from him, while he read an announcement of how she had saved one of the girls at school from a well into which she had fallen while drawing water. We did feel so proud as she marched back to us with all the people clapping."

THE UDUVIL GIRL GUIDES DOING THE WATER-POT DRILL WITH THE BRASS JARS

MISSIONARY PERSONALIA

Mrs. Mary K. Edwards (B.), of Inanda Seminary, South Africa, was ninety-three years old last July. Though so blind that she can barely distinguish light from darkness she writes—with her own hand—a typewritten letter which shows how alert she is on matters relating to the Kingdom in South Africa.

Mrs. M. L. Gordon, of Kyoto, has been receiving the congratulations of her many associates and friends upon the completion of a full half century of missionary work. She is now, we believe, the oldest active missionary in service in Japan—but somehow she manages to keep as young as the newest recruit.

Rev. Franklin E. Jeffrey, to whom we are indebted for the article on p. 196, has been in charge of six of the ten Madura Mission stations. For the last twelve years he has been with Aruppukottai station. In that time he has seen the erection or the beginning of eleven substantial church buildings in Aruppukottai station. He has also seen wells dug for the out-castes who for centuries had to suffer for the lack of pure water. His work has been evangelistic and educational; at one time sixty-six schools were under his care.

Miss Susan W. Orvis (I.), of Talas, Turkey, has at last reached this country on furlough. After a stay in the East for rest and medical care, she will go to relatives in Iowa. She had many difficult experiences in convoying the 3,000 orphans in her charge out to safety. She personally brought out from Cesarea, 250 miles inland, the fifteenth and last caravan. It meant several trips, each of four days by wagon and two by train, the latter made up of flat cars on which, nevertheless, they had to pay full fare. Snow hindered their progress, and the sights along the way as they met a ghastly procession being deported into the interior were tragic. Twice she rescued older girls who were in danger of being carried off by Turks.

Mr. John G. Hosmer, the outgoing business agent of the Board, has received a large number of letters from the missionaries on the field. We have not asked his consent to the publishing of any of these, but we are sure that he will not mind our quoting from them. Here are some choice sentences:—

School books and groceries, shoes and stockings, windmills and lighting plants, hardware and steel shingles, stereopticons and slides, etc. . . . I have tried to slip in a word of appreciation of the faithful and efficient service of your office in ministering to our comfort on the field.

We all have become so used to having you furnish our houses, clothe our children, fill our larders, stack our libraries and replenish our medicine chests, that it seems impossible that you should ever stop doing just these things.

We have grown to think of you as a friend rather than an agent.

Your unfailing readiness to aid under any and all circumstances and in varied ways, your courtesy and tact, have shown you to be a true and unselfish friend of all missionaries, as well as to our common Lord and Saviour.

Even the children have a place for Mr. Hosmer. Little Hubbard Ballou, of Tientsin, North China, seeing some pictures of grandparents and uncles on the walls of the room, said to his mother, "And where is Mr. Hosmer's picture?"

Dr. Jesse K. Marden, formerly of Marsovan, more recently in charge of relief work in Alexandropol, but lately in Constantinople, is to represent the American relief workers of the Trans-Caucasus at the conference in Moscow on the question of opening settlements in Southern

Russia for refugees. Dr. Marden left Constantinople for Batum via the Black Sea and would proceed to the Russian capital from that point.

A brief item in our April issue announced the marriage, on February 2, of an associate of our China Mission with the son of our senior China missionary. So many other missionaries or friends of the mission had a part in that wedding that it is a pleasure to refer again to the occasion. The bride, Miss Anne Swann (B.), is a Vassar graduate (1917); before going to China in 1920 she was an assistant of Dr. Fosdick, of New York. The bridegroom, Mr. Luther C. Goodrich, a graduate of Williams College (1917), is a son of Dr. Chauncey Goodrich, of Peking, and is himself assistant resident director of the China Medical Board of the Rockefeller Foundation. The marriage ceremony took place at the home of Mr. and Mrs. Lawrence Mead, whose families are ardent supporters of missions. The marriage ceremony was performed by Rev. E. J. Bentley, chaplain of the British Legation. Miss Laura B. Cross (I.), on the faculty of Bridgman Academy, Peking, was maid of honor, while at the largely attended reception after the ceremony, Dr. Arthur H. Smith, of the American Board, mounted a chair and made what he called a "few inappropriate remarks" in honor of the event!

Miss Minnie Carter (B.), returning from furlough, arrived at Durban, South Africa, February 26. After spending a week in special mission meeting at Adams, Miss Carter took up again her work at Inanda Seminary. Her arrival at Inanda was during the morning recess. The girls poured out of the classrooms and waved their palms and sang songs of welcome in English and Zulu. Miss Carter rejoices in being able to resume her classes at the Seminary and to help with Sunday schools in the various outstations.

Miss Eleanor Foster (B.), of the Marathi Mission, who was obliged to return to America on account of her health, has been teaching at the Emma Willard School, Troy, N. Y. Miss Foster hopes to do considerable field work, speaking for the Board in April. In May she expects to be in the Catskills for her vacation and in June at the Student Conference at Silver Bay.

In addition to the employment office in Athens to which Miss Annie E. Pinneo (B.) devotes some time on three afternoons of each week, and through which she has found places for more than one hundred women and girls, she has also been arranging a weaving industry at Dourgonti village. It will furnish work for possibly one hundred and will be put in the hands, under a loan, of "a keen little English woman whom we knew at Smyrna," Miss Greene says.

Word often comes of the fine service being performed among the refugees in Greece and Syria by girls trained in the mission schools. Mrs. Stanley Kerr, formerly Elsa Reckman (I.), writes from an N. E. R. orphanage near Beirut: "We have a fine staff of teachers, most of whom were associated with the mission in Cesarea. We are also to have four Marash girls, three of them college women, and two of them pupils of mine last year." Miss Elizabeth Webb (I.) tells of a girls' school among Armenian refugees in Damascus, taught by two graduates of the Adana girls' school; and of another young graduate who is doing excellent work in Brumana, near Beirut.

Miss Stella N. Loughridge (I.), also of Talas, who conducted a large orphanage near Beirut, has now been granted a leave of absence for health reasons and will probably soon come home.

Mrs. Arthur H. Smith, of Tunghsien, Chihli, North China, writes of entertaining, as dinner guests, Brigadier-General Chang, of General Feng's troops in Chihli, and the chaplain of the same division, who is so devoted an evangelist. Mrs. Smith says: "They asked for a very plain meal. General Chang prayed for us two who had loved China for over fifty years; and then with a mighty fervor he prayed for his own country until Moses seemed to have come back to intercede, and the whole room seemed to be full of God."

THE CHRONICLE

Births

January 4. In Aintab, Turkey, to Rev. and Mrs. Merrill N. Isley, of the Central Turkey Mission, a daughter. Mr. and Mrs. Isley were born and educated in Kansas and are supported by First Church, Wichita.

January 26. In Tirumangalam, South India, to Rev. and Mrs. Raymond A. Dudley, of the Madura Mission, a son, Winston Clark Dudley.

February 16. In Foochow, China, to Rev. and Mrs. Otto G. Reumann, a son, Robert Everett.

March 2. In Sapporo, Japan, to Mr. Harold M. Lane and Mrs. Pauline Rowland Sistare Lane, a daughter, Marjorie.

Deaths

January 17. In Philippopolis, Bulgaria, Gordon W., eldest son of Rev. and Mrs. W. C. Cooper.

March 20. By drowning in the Sea of Galilee, Marion Fiske Savage, of Newburyport, Mass., a graduate of Wellesley, 1909, and holder of a Doctorate of Philosophy from Columbia University. Miss Fiske went last fall intending to teach for a year in the American Collegiate Institute for Girls in Smyrna under the W. B. M., but did not reach the city before its ruin. She has done good work along relief lines in Greece and taught sociology to that section of the Constantinople School of Religion which, with its professors, was obliged to leave Constantinople and remove to Greece. She was expected, however, soon to return to America.

Just as we were going to press last month the news of the death of Mrs. John K. Browne was received. We were able to give nothing more than a notice. We refer our readers to *The Congregationalist* of March 29 for an extended statement of her character and life. We wish, however, to speak again of one who gave so much of her life to Turkey, whose husband is now active as a member of the Board's force on the Pacific Coast, and whose daughter, Alice Browne Frame, is a well-known member of the North China Mission. We quote from the calendar for March 11 of the First Congregational Church of San Francisco:—

On Thursday, March 1, Mrs. J. K. Browne, one of the most loved members of this church, was called to her reward. Dr. Kloss conducted the service in this auditorium on Saturday, March 4. A large part of Mrs. Browne's life was spent in the missionary service in Harpoot, Turkey, where she went as a bride. There her children were born and reared until conditions rendered it necessary that they should have the surroundings of modern civilization. Since her return to America, after thirty-seven years in Turkey, she has been identified with the work of the church, bringing to it the same enthusiastic efficiency which marked her work in foreign lands. To Dr. Browne and their sons and daughters we extend the most tender sympathy of this entire fellowship, with the comforting assurance that the day is not far distant when we will gather in that land "Where sorrow never comes, and friendship never dies!"

THE BOOKSHELF

Memories of Many Men in Many Lands. An autobiography of Francis E. Clark. Boston: United Society of Christian Endeavor. Price, $5.00.

Ancestry, boyhood, Dartmouth and Andover days; Williston, the beginnings of the Christian Endeavor and the commencement of a life of travel—often spelled travail, we fear; the establishment and fostering of a world-wide Christian Endeavor Society—veritable hand-maiden of the foreign missionary movement; conferences with famous leaders in many lands and on divers subjects; the sweep of world currents of thought and activity as well as the quiet restful periods at home, in the woods and among the hills—all these and more are touched upon in these reminiscences. The author has tried to pack his life story into seven hundred pages. Sixty-one chapters are few indeed for the task. They give but an outline of the "changes in three score years and ten," or "seven wonderful decades" that Dr. Clark has thus far lived through. Needless to say they breathe an optimism born of a "growing sense of the immediate presence of God."

A sample of the author's method and style is given in the following quotation regarding his relations with the American Board:—

"For nine years, at two different times, I was a member of the Prudential Committee of the American Board, a committee which has under its care the vast interests in all the world of this great missionary undertaking. . . . I have always been glad to have been associated during these years with the Christian statesmen who managed the affairs of the American Board. Though this was largely the period of theological controversy and high, and, sometimes, bitter feeling between the older elements and more 'advanced' (theologically) constituents of the Board, I recognized in these men who then had control, not only sterling Christian character, but a genuine self-sacrificing devotion to what they believed were its best interests.

"Dr. Thompson, the chairman of the committee, Dr. Alden, the able financial secretary, Dr. Plumb, and Dr. Webb, all were genial and courteous, but unbending in their devotion to the evangelical, orthodox doctrines which they believed the Board was founded to establish.

"With the administration of the missionary statesmen who have succeeded them, Dr. James L. Barton, whose experience on the field so well fitted him for his present post, the honored and beloved Samuel B. Capen, a constant and enthusiastic friend of the Endeavor movement, the greatest layman of his generation, and others, I had a shorter experience on the Prudential Committee, but one no less valuable to myself. One of the advantages of an interest in foreign missions, which is not always recognized, is the broad and sympathetic outlook that it necessarily gives of the world, its needs, its sufferings, and its only means of healing and health."

Pandita Ramabai. By Clementina Butler. Fleming H. Revell Co. Pp. 94.

In her recent illustrated volume about one of India's most notable women, Miss Butler has with warm sympathy outlined for us the aspirations and achievements of a courageous soul. Since the public has previously had the story of the Pandita's unique life, this memorial volume—written since her death in April, 1922—gives only the main outlines of her unusual history and devotes most of its pages rather to a description of those aspects of Hinduism against which Ramabai's life was an eloquent protest, and to an estimate of her winsome personality and her remarkable accomplishment. The book gives prominence to the part played by the American Ramabai Association in furthering the work of this ardent reformer and describes the enthusiastic reception accorded the brave Indian pioneer on both her visits to America. Miss Butler characterizes this distinguished woman as "scholar, saint, servant," and gives extensive quotations from eminent men of India as well as from Ramabai's own associates which reveal the affection and admiration in which she was held.

It is difficult to analyze the power of this little woman to attract the love and obedience of the hundreds of girls whom she gathered to her big heart at "Mukti." True it is that she loved them with abandon.

We are indebted to Miss Butler for giving us fresh pictures of a life of rare beauty and power.

H. H. L.

On the Trail of the Peacemakers. By Fred B. Smith. New York: The Macmillan Company. Price, $1.75.

This little book, entitled "On the Trail of the Peacemakers," is a reprint of the series of articles written by Mr. Fred B. Smith, as a record of incidents and impressions of his visit to nineteen different nations, to whom he was sent as a messenger of the World Alliance for International Friendship through the Churches, and under the auspices of the Federal Council of the Churches of Christ in America.

The articles are written with great freshness and vigor, with a personal tang to them which adds immensely to their flavor and their value. Through them all there breathes a spirit of buoyant, sane Christian optimism that is invigorating and contagious. One feels the value of Mr. Smith's visit and the conclusions drawn from it to the societies which he represented and to the body of readers looking anxiously to just such books as this for hopeful and enlightening signs of the times. But to the war-wearied, bewildered people of the nations he visited, his ringing Christian message, with its constant emphasis on the universal hope of world peace and the possibility of its realization, must have been a genuine illumination in their darkness and their

gloom. Such flashes of spiritual lightning surely are the Christian way of helping in the ultimate clearing of the world's murky atmosphere.

In each of the countries visited, Mr. Smith found response to his exposition of the hopes and bases for a world peace, one country emphasizing the need and hope for peace from the economic point of view, another from the philosophical, another from the humanitarian. The impressions and conclusions of his many interviews with countless people of widely divergent views furnish a vast amount of fresh and reliable information about the state of mind of the nations visited.

They furnish him also a constantly strengthening conviction as to the failure of the United States to bear its part in lifting and carrying on the world's burden. As he says, in his vigorous way, "I was ashamed of the fact that a few ossified isolationists of my own nation had dragooned the whole political machinery into cowardly dodging its clear duty to other parts of the world. It was pressed upon me at every interview held with men and women with humanitarian instincts."

And again, he says, America must "brush this selfish cult aside and follow the noble impulses for universal service, and in doing so accept political mandates, accept world responsibilities in the field of diplomacy as well as in morals and money. The accomplishment of this end ought to engage the energies of every man and woman who sincerely loves the nation." And again, "America needs to be furiously reminded that our help is needed for the reconstruction of the world."

And so he does "furiously" and forcefully remind America of her world duty, of the reasons for this, as he has gathered them up all around the world, including our own country, and of the dread dangers in the future if this high duty is neglected. To the Church, however, the Christian Church in which he has a deep-rooted faith, he throws down the gauntlet of so directing its energies, of so enlarging and uplifting its spirit, that it may hasten on the day of "universal, unbroken, enduring, unchanging Peace on Earth, goodwill to all men."

Teresina Peck Rowell (I.).

Human Australasia. By Charles Franklin Thwing, LL.D., President Emeritus of Western Reserve University. New York: The Macmillan Company. Pp. 261. Price, $2.50.

Dr. Thwing here gives a good book on an unfamiliar subject. In it he seeks in terms of life to interpret the character of old peoples under new stars, on new soils, and by the side of new seas. It is an attempt to present in human terms the movements, the thoughts, the sentiments, the social and political endeavors, the types of education, the different failures, triumphs, loyalties and fascinations, the institutions and standards of the Southern Seas. As Dr. Thwing says, the problem of the races of Australasia is a microcosm of the most important biological problem of the future. According to the author, Australasia as a human experiment station would offer richest additions to knowledge of the best methods for improving the human race.

In making this study the author speaks of the rich advantages enjoyed, among which he numbers interpretations given him, in the course of a happy visit, promoted by the characteristic courtesies of the late Lord Bryce—to the memory of whom the book is dedicated in gratitude and affection.

Wonders of Missions. By Caroline Atwater Mason. New York: Doran Co. Pp. 345. Price, $2.00.

The author of this comprehensive book has dedicated it to her friend, Lucy W. Peabody, "whose constructive work and whose spirit of devotion to the cause of Christian missions has been my inspiration." Mrs. Mason claims to present not the story of missions, but illustrations of the story; and she has been most happy in the illustrations she has chosen. For instance, under the heading, "The Standard Lifted," she refers to Carey—the Wycliffe of the East; under The Vanguard she gives stories of Apostles to India, to China, to Africa, Turkey, etc. "Along Livingstone's Trail" she places with many others François Coillard and Mary Slessor"—the Great-White-Ma-Who-Lived-Alone;" another especially brilliant section is called, The Splendid Adventurous Thirties. But we will leave our readers to exclaim over and to read again and again the stories and scenes which make up the Wonders of Missions.

New Blood. By Louise Rice. New York: Revell Co. Pp. 110. Price, $1.00 net.

A wholesome and touching story of the arrival and "settling in" to an old-fashioned up-state town of a group of the folks who make America. They were brought from "the back of Europe" to work in a new lace factory. Their coming was unexpected and not really welcome—but please be sure and read the story of how they renewed the interests of the old place and became loyal Americans. It's a delightful and eye-opening tale.

THE CHRISTIAN TO THE BUDDHIST[1]

Some say that desire is the root of all pain and sorrow, therefore it is not right to desire happiness in heaven or in communion with God, for salvation consists in killing all desire. To say this is as great a folly as to tell a thirsty man to kill his thirst instead of giving him water to drink, for thirst or desire is part of life itself. To take away desire or thirst without satisfying them is to destroy life, and this is not salvation, but death. Just as thirst implies water, and water is intended to remove thirst, so the existence of desire in the soul implies the existence of true happiness and peace. When the soul finds Him who planted within it that desire, it receives far greater satisfaction than the thirsty man does from water, and this satisfaction of the soul's desire we call heaven.

[1] From *At the Master's Feet.* By Sadhu Sundar Singh. Fleming H. Revell Company, publishers. Pp. 90. Price, 75 cents.

METHODS AND PROGRAMS

A Monthly Bulletin

A suggestion for the Woman's Associations of the larger churches comes to us from the First Congregational Church, Washington, D. C., Rev. Jason Noble Pierce, pastor. Each month the women issue a mimeographed bulletin, giving reports of the various meetings of women's organizations in the church or district, also personalia regarding the absent or sick members, with statements regarding the financial obligations assumed by the missionary societies, and recent reports from the missionaries in whom the church is especially interested. These bulletins make cheery messengers for shut-ins or members who are not constant in attendance at meetings. The work is voluntary—editor, reporters, and typists giving their services, so that no charge is made for the monthly visitor, which consists of four closely typed pages. We recommend this method of passing on "missionary fuel" to our women's missionary societies.

PROGRAM

THE WONDERLAND OF INDIA

FOR CHILDREN

By Mary Lamberton (I.)

Chapter Eight: *New Wonders in an Ancient Wonderland*

Suggestion for Poster Committee

A large yellow poster with black silhouette elephant or a beautiful picture of India, with the words, "Wonder Stories of a Wonderland." "Come and Hear Them at Candle Lighting Time." (Give date and place.)

Invitations may be in the shape of tiny gray elephants.

Stories such as those told in this chapter may be made very impressive at a twilight service, with only candles for light, or told around an open fire if the meeting is held in a private home. The leader may have several children dressed in Indian costume to impersonate the characters in the stories. These children should carry unlighted candles, to be lighted from a tall white one, at the point in the story where the light of Christ entered their lives.

The program may be very informal, the memory hymns or verses of "We've a Story to Tell to the Nations" being sung between the stories.

Close with the story of Sadhu Sundar Singh and the prayer that, taking the promise of Christ which the Sadhu tried and found sure as ours also, we may give boys and girls of India our help, and be counted by them as friends.

GLIMPSES OF BULGARIA AND GREECE SINCE THE WORLD WAR

FOR ADULTS

By Daisy Colman (I.)

Program Eight

A Current Events Meeting with historical backgrounds.

Use maps and pictures.

Let two persons give a five or eight-minute historical review of Bulgaria and Greece, followed by

Devotional Service

Scripture: Ps. 27.

Song: "O Zion, Haste, Thy Mission High Fulfilling."

Prayers for Bulgaria and Greece in this time of difficulty and problems, and for us who are so often prejudiced and even more often forgetful of the needs of these "others."

Five-Minute Pictures of

1. *The Samokov Girls' School.* Leaflet, "The American School for Girls in Bulgaria," 5 cents; "With the Samokov Girls," *Mission Studies,* February, 1922; *Samokov News,* limited number of copies for lending. "Help Draw the Picture," free.

2. *The Salonica School.* Leaflet, "Letter from Lena Lietzau," 2 cents; "Our Brand-New Boarding School," *Mission Studies,* January, 1922.

Introducing Our Missionaries

Lena L. Lietzau, Grace M. Elliott, Inez L. Abbott, Edith L. Douglass, Helen M. Crockett, Mabel E. Long, Sophie Meebold, Agnes M. Baird. Leaflets, 2 cents each.

Current Events

Prearranged, informal, rapid-fire review by ten or more persons.

From the *Missionary Herald,* January, 1923, "A Near East Cablegram" (p. 5); February, 1923, "Exiles at Work" (p. 75); March, 1923, "Bible Addresses from Gregorians in Samokov" (p. 117); "Notes: Bulgaria" (p. 121), "Miss Haskell" (p. 131), "Salonica" (p. 134); "The New Near East," March, contains pictures and other interesting material.

Additional Suggestions for Material

Missionary letters (limited); *National Geographic; Missionary Review of the World;* "The W. B. M. I. at Work," 25 cents.

WHERE THERE'S A WILL

Here is proof that a group of children can really take a story and with supplementary reading about the country involved, work out their own dramatizations. This little playlet was the work of the children of the Essex Church in Chicago, under the leadership of Ruth Drake, the daughter of the pastor. She says, "You would have loved to see the children working, for they had their own stage managers, critics, costume committee, etc." The playlet was based on one of the tales for juniors known as "Here and There" stories.

"PRECIOUS GEM"

SCENE 1

(Precious Gem grinding corn with her feet. Her mother on low stool sewing and helping little girl at her side to sew. Other children about other duties.)

Mother *(glancing curiously up at Precious Gem several times):* It must be seven o'clock and your father hasn't come yet. I wonder what delays him. He didn't have anything but his wheat to sell. I wonder how much it brought.

(Precious Gem does not look up from her grinding. Mother looks at her curiously again.)

MOTHER: Your father will surely be here soon, and you had better be getting his meal cooked. You can keep the millet porridge hot in the kettle and it will be ready when he comes. Come! Precious Gem, get the fuel!

(Precious Gem begins to sort out a bundle of sticks in the corner.)

MOTHER: What's the matter with you, child? Why can't you cheer up a bit? You have been grieving all day. What are you crying for, anyway?

PRECIOUS GEM: You know what's the matter. There isn't going to be any teacher at the Jesus Church this year, and I can't go on with my lessons. Father Li is going to send Spring Blossom to the Look-Up-to-the-Mountain School at Tientsin, and I want to read some more. (*Draws sleeve across her eyes.*)

MOTHER: Well, what is the use of crying about that? You might as well cry for the moon. You know it is all your father can do to get over the days with seven mouths to feed and this year's crops a failure, too. You'll be lucky to get anything to eat this winter, let alone reading. Reading! What do you want to learn to read for? Your marriage has all been arranged. You are a lucky little Chinese girl. It is soon that you will be called to the home of your new mother-in-law. You are very fortunate. You should not cry.

(Mother goes to the door and looks down road for the father. Precious Gem sits on the floor and mixes porridge, talking to herself softly.)

PRECIOUS GEM: It does look hopeless. We are so poor —and my marriage is all arranged. I wonder— will my mother-in-law beat me or make me work very hard? At school they were so kind and there was a new God—and he was not of clay nor pasted on the wall—but they said that he loved little children and that he could hear them pray. I wonder— if I prayed very hard *(pauses and thinks)*. Please, Father in heaven, let me keep on going to school.

(Enter father and mother and brother.)

MOTHER: You are late. What detained you?

FATHER: It was a busy market day. I saw many people.

BROTHER: And Old Pastor Fu was there. He talked a very long time to father.

MOTHER: What did he have to say that kept you so long?

FATHER: It was about Precious Gem. It seems funny, but he offered to send her to school.

(Precious Gem runs over to her father and looks up into his face eagerly.)

FATHER: He says his niece tells him she is pretty good at books and he wants her to have a chance to study some more.

BROTHER: These Christians are certainly queer. He said the locusts did not eat up his crops and he wants to make a thank-offering to the gods.

MOTHER: Why did you not tell Pastor Fu that it would be a foolish waste of time—that she has already spoken of a mother-in-law?

FATHER: I did tell him, but he still wants to do it. Yes, these Christians are certainly queer. If Precious Gem were only a boy, now, it would be different.

PRECIOUS GEM: Oh, but you will let me go, won't you, father?

FATHER: I don't know—you are only a girl. It is very foolish, but—*(father walks to the door, his head down, thinking. Suddenly Spring Blossom appears in the doorway dressed gaily and carrying some bundles. She laughs happily)*.

SPRING BLOSSOM: Good-bye, Precious Gem; good-bye, Little Three and Lotus, I am going to the Look-Up-to-the Mountain School. Are not my sandals very pretty? They are new. Everything is new. And I am very happy. (*She runs off.*)

FATHER: Little Three, Lotus, Ling Fu, take this money and go to the little market at the end of the street and get some salt vegetable, and a wash-basin, and some new sandals for Precious Gem to take to school tomorrow.

(Children run out. Father and mother follow them. Precious Gem starts to dance for joy, then stops suddenly and clasps her hands.)

PRECIOUS GEM: O Father in heaven, you did hear me.

(Curtain)

SCENE 2

(Chinese schoolroom. Children seated on mats around American teacher who is seated on a low stool.)

Morning song (American) by children.

TEACHER: Oh, that was very good. I have never heard your little American friends sing it any better. Now that we have said "good morning," let us study our new readers a while, and let us see how hard we can study.

(Children take books and study aloud until quite a din results.)

TEACHER: Oh, no, no, not so loud, girls. Can you not study more quietly?

FIRST CHILD: Oh, most honorable teacher, you say to little Chinese girls, "Study hard," and little Chinese girls study very loud and very hard.

TEACHER *(laughs)*: Yes, I am sure you were studying very hard, but have I not told you how little American girls study—so very hard without making a sound at all?

SECOND CHILD: The little American girls send little Chinese girls oh, so many books to study, so little Chinese girls will study like little American girls; for books make little Chinese girls very, very happy.

(Enter Precious Gem with older Chinese girl, San Hilo. Both bow to the teacher.)

TEACHER: San Hilo has brought us a new pupil.

SAN HILO: This is Precious Gem, most honorable teacher. Her father and Pastor Fu brought her to the school this morning.

TEACHER: Precious Gem, we are very glad to have you come and study with us. Won't you come here and tell us all about yourself, so we may become acquainted right away?

PRECIOUS GEM: Oh, most honorable teacher, I am only Precious Gem. I live in the village at the foot of the mountain. Old Pastor Fu who preaches in our village is sending me to school. I am very happy to come to your school.

TEACHER: We are very glad to have you, too, Precious Gem, and we hope that you will stay with us a long time.

PRECIOUS GEM: I will stay until—until my mother-in-law sends for me.

SAN HILO: Oh, most honorable teacher, Precious Gem's marriage is all arranged. She is to marry a ricksha driver. Her mother-in-law will call her home some day.

PRECIOUS GEM: But Precious Gem does not want to leave the nice school.

TEACHER: No, of course you don't, but we won't worry about it now. We will be very happy while you are here. And now if you will sit down here with Mei Yu, I will tell you all a story about a little Chinese girl who did not have any one to send her to school.

STORY

(After story, gong sounds out 12 o'clock. Children gather up books, etc., and go out one by one, going first up to the teacher and making a low bow. Teacher gives Precious Gem a book and as curtain drops, Precious Gem is looking at it with great interest.)

SCENE 3

(School yard. Group of girls playing "London Bridge is Falling Down." Precious Gem sitting alone reading. Ling Fu also alone reading. Children stop in middle of game and surround Precious Gem.)

FIRST CHILD: Why do you study so hard, Precious Gem? You are only going to marry a coolie ricksha driver.

SECOND CHILD: And why do you study at all? You will be called home very soon.

SPRING BLOSSOM: Won't you come and play with us, Precious Gem?

LING FU: Precious Gem, I see your father at the gate.

(Precious Gem runs to meet her father, whom she greets very ceremoniously.)

PRECIOUS GEM: How is my most honorable mother and my brother and sisters?

FATHER: They are well. And your mother has sent you this garment.

PRECIOUS GEM: Tell my most honorable mother that Precious Gem is very pleased with the new dress.

FATHER: By the way, your mother-in-law sent word—

PRECIOUS GEM: She sent word?

FATHER: She sent word that her son died last month. We'll have to be looking around again.

PRECIOUS GEM: Oh, but father, you won't right away, will you? Then I can get my diploma next June, and after that if I cannot go on to school in Peking, perhaps I can teach, and then I can send Little Three, Ling Fu, and Lotus to school. If I could stay, I would be very happy.

FATHER: I guess there is no special hurry. I will go now and tell your most honorable teacher that you will stay.

(Precious Gem runs back to her playmates.)

PRECIOUS GEM: Oh, I am not going to leave the nice school, I am going to stay. What a lot of happiness for one little Chinese girl!

(Children dance around Precious Gem as curtain drops.)

WORLD BRIEFS

Churches in Travancore, India, have recently given about $1,200 for the Congregational Forward Movement Fund. The average income of the donors is about $60.

The South African Outlook, a newspaper published at Lovedale, South Africa, prints in its February issues a most interesting address by Principal Moton, of Tuskegee, Ala., given at Glasgow a short time since.

The inscription on a war memorial recently unveiled in a London church is simply this, "Therefore, brethren, we are debtors." We suggest it as suitable for placing over the grave of some missionary who has fought the good fight and died on the field.

Nauru, one of the islands in Micronesia where the American Board maintained for a long time a mission station, is now the scene of operation of the British Phosphate Commission. This company has a large white staff and in addition the population of the island consists of Marshall Islanders, Chinese, and natives of New Guinea. Recently 130 Nauruans were isolated for leprosy.

Another language has been added to the British and Foreign Bible Society's list by the issuing of the Book of Genesis in "Tongo of Zambezi," a speech current among 100,000 tribesmen on the Zambezi and in North West Rhodesia. It is entirely different from the "Tongo" language which prevails in the Inhambane District, where our Zulu Mission is so earnestly begged to send workers.

Canada is said to have let down its immigration bars so far as to admit one hundred Armenian orphans. The managers of the Armenian Relief Fund of Canada have bought a farm near Toronto where they expect to locate the first fifty of the children in a few weeks. The Ontario Government has agreed to supply teachers in agriculture and horticulture. It is expected that the children admitted will be brought up especially for location on farms.

The Missionary Council of the National Assembly of the Church of England has called Rev. Cyril Bardsley, D.D., to become its secretary and he has accepted. Dr. Bardsley, for the past twelve years as head of the Church Missionary Society and leader of the International Missionary Council, has made deputation visits to Canada, China, Japan, and India, while his service as one of the secretaries of the National Mission, in 1916, has kept him in touch with England's home missionary problem.

At the annual meeting of the India Sunday School Union, held in Jubbulpore, under the chairmanship of Rev. J. Passmore, of Madras, a union was effected between the I. S. S. U. and the Teacher Training Department of the World's Sunday School Association. Rev. A. G. Atkins, of the Regions Beyond Missionary Union, was appointed secretary of the reorganized India Sunday School Union, succeeding Rev. R. Burges, who had held the office for twenty-six years.

News comes of the death of Robert Ewing Wilson at Mersine, Asia Minor, February 18, 1923. Thus another name is added to the long list of missionaries who have died in the Near East since the Great War began. Mr. Wilson contracted typhus while supervising the care of some three thousand refugees awaiting transportation to Greece. He was a missionary of the Reformed Presbyterian Board, but he gladly and freely served members of the American Board and representatives of the Near East Relief as they passed through Mersine.

Connected with the one hundred and thirty-six different Protestant missions laboring in India are 38,458 paid Indian Christian workers. These have been educated and trained by the missionaries and are preachers, teachers, medical men, and organizers. New churches are springing up all over India. Protestant churches now number 6,308. Last year in the Madura Mission alone one thousand new Christians were added to the Christian community.

Of the 38,458 Protestant Christian workers in India, 10,138 are women! It has been the habit for the Indian to say, "Educating a woman is like putting a knife into the hands of a monkey." The result is that out of one thousand Indian women only seven know how to read. Yet the missions have taken ten thousand of these women, the majority from the out-castes, educated them and sent them into the schools as teachers, into the Zenanas as Bible-women. They have gone into the Zenanas of the highest castes—there the educated "untouchables" touch the highest. What a marvel to a Hindu! An English judge once asked: "What is it you missions put into the faces of your Christian women? They are so different from those of the Hindu women."

In the last number of *Neglected Arabia*, Dr. S. M. Zwemer tells of visiting the islands of Java and Sumatra where many Moslems are becoming Christians. The preachers and evangelists are for the most part trained under missionaries of the Reformed Churches (Dutch). There are a number of Christian villages, established by government approval, where new converts are protected from persecution. Industrial work is encouraged. An asylum for lepers and other unfortunates deeply impresses Moslems. Out of a population of 35,000,000 in Java, there are nearly 30,000 converts from Islam. With those in Sumatra and the neighboring islands the number reaches 45,000 Christians, while with the converts from heathen tribes the records show that there are now about 600,000 Christians in the Dutch West Indies.

THE HOME BASE

The American Board

Giving Plus

You have just made a gift to the Lord. Perhaps you sent it to the treasurer of some Board, possibly Frederick A. Gaskins, treasurer of the American Board. Still the original statement is true that you made the gift to the Lord. Having deposited your bill in the proper envelope or in the collection plate or having sent your check, you perhaps feel that you can settle back now with a good deal of comfort. Your conscience is perfectly at ease. You enjoy rich satisfaction.

Not enough, however, have done this. There are not enough in your church who have done it. Without doubt analysis of the giving in your church would show that it is done by a very small percentage of them. Furthermore not enough of our church members generally have given. The Boards have suffered! The work has been retarded! The Kingdom has been delayed.

You, of course, believe that the original command was that you should "Go." For good and sufficient reasons you have not gone. You are probably not planning to go. Giving is your substitute for going. Did you ever realize the need of adding something to your giving?

Here are a few questions worth considering:—

First, Do you know what is going to be done with your money? Do you know how much actually goes to the field? Do you know what sort of an organization is going to handle your money? And do you understand how the business end of making your gift for the best effect is conducted?

Second, Do you know what sort of people will benefit by it? Do you know where this organization to which you are giving is conducting its work? Do you know anything of the conditions of life in those countries? In other words, have you surrounded your giving with growing missionary knowledge?

Now the third big question is, Do you realize that blessed money goes farther than unblessed? Do you think there is any power in prayer? Do you believe that the gift without the prayer of the giver is bare? Do you believe that which the Lord urged, the prayer of blessing on the gifts we make, to be still valuable and desirable? Do you ever offer a prayer when you make your gift? Do you ever think in the spirit of prayer of those who will administer your gift? Of those who will carry the message for you? And those who will receive the benefits from it? In other words, do you add to your giving praying?

To sum it up, is your giving plus knowing and praying? Without the former your gift is a blind one. It benefits you but little. It is simply an outlet for your surplus funds. It has no reflex on your mind and heart. It is mechanical. Without the prayer you do not spiritualize your gift. You do not give it the increase which the Lord has promised. You try to save souls by silver. You try to bring the Kingdom by mere money. God never promised the Kingdom on such wise.

IS YOUR GIVING PLUS?

Are We Making Progress?

> Our missionaries, without a more generous support, must fail of securing the legitimate results of their labor. Speak to them of retrenchment; or ask them to rest content with their present endeavors. They will say at once, "The time for a larger fruitage seems to be just at hand. The work of preparation, indispensable at first, but always wearisome, is well-nigh finished. The day of small things—that, too, has nearly passed away. After the sowing and the watering comes the harvest, with the shout of the reaper, and the joy of ingathering. Why, then, just at the culmination of our plans, will you cause our hands to droop, our hearts to faint?" And the Committee beg leave to repeat the question, "Why?" What husbandman, after clearing his land with unstinted cost and painstaking, and after preparing it for successful tillage, declines to send into his fields the laborers who are needed for securing the largest results?

This is an extract from report of Home Secretary Treat at the Annual Meeting of the Board in 1873 at Minneapolis. With few changes it might be a part of Secretary Patton's report at Springfield next October. After fifty years we are still embarrassed. Is it not the time now for a surge ahead?

A Lesson in Tithing from Turkey

A remittance came to us some time ago through Rev. H. A. Maynard, of Erivan, for five dollars. This is a contribution of Rev. Vahan Mikaelian, pastor of the Armenian Church at Erivan, who preaches to about 400 every Sunday, and who on a thirty-dollar-a-month salary tithes that. Does one need any greater sign of the depth of his religious convictions that he, in the midst of such troubles constantly overclouding Erivan, should be thinking about the work of the American Board as a whole? It is an inspiring thing.

A Little Child Shall Lead the Way

With a gift totaling six dollars came this word: "Two of them (the dollars) were given by my

nephews, eight and nine and a half years old. They were the Christmas gift they each received from an aunt, but they were willing, and the smaller boy was eager that his money should go to provide for some other children."

How One Church Proposes to Better Its Best

"You will be glad to know that at our annual church meeting last night it was reported that our 1923 apportionment is substantially over-subscribed. Also that we have made an increase in the number pledging to missions of a little over 100 per cent. We will not be doing *large* things even now; but with God's blessing we will soon get beyond the day of *small* things at any rate."

Tid-Bits

I once thought we seemed often short of money but I honestly believe we must be short of prayer.—*Texas.*

There is a lot of fun in doing for the Kingdom's sake the things you cannot afford.—*Ohio.*

Enclosed is my check on a local bank for one dollar. It is half of my balance.—*New York.*

Woman's Board of Missions

Attention! Literature Secretaries

Those who are in charge of securing and displaying missionary publications at Branch and Association meetings will confer a great favor upon the Department of Missionary Education and upon the Publications Department of the Woman's Boards if they will observe one or two rules in ordering leaflets, text-books, and other supplies, either senior or junior. Doubtless, also, the other Mission Boards would share in these suggestions.

1. Please allow adequate time for sending by parcel post. Many disappointments would be prevented if those ordering would allow for a Sunday or holiday between the writing of the request and the receipt of the package.

2. Please state definitely the kind of leaflets desired, giving title, if known, also the number of each which can be wisely used. Attendance at such meetings is uncertain, of course, but surely the Branch secretaries or local officers are better judges of the amount of literature needed than we at the Board offices can be.

3. Please do not send *duplicate* orders to different officers or to different departments of the same Board. Quite recently three different people in the Congregational House received orders for the same meeting from the same person. It is not an infrequent occurrence to have two different people order the same material for the same occasion. This is wasteful, not only of the publications themselves, but of the time and strength of the Publications Secretaries.

We desire to avoid waste, overlapping, duplication of effort in this department as in all others of the Mission Boards and to furnish exactly what is wanted, promptly and economically. Will you not help us? See advertising page for lists of new text-books on Japan, with prices of each.

The Text-Books for Next Year

As we go to press the mission study text-books for 1923-24 are coming from the press. They are unusually well coördinated and adapted to the needs of the different mission study groups. The subject for the year is Japan and as has been almost invariably the case, the publishers of these books have been led to choose wisely the course of study for the next year. Politically, socially, and in all phases of its religious life, Japan is one of the most worthwhile countries for the consideration of those interested in Christian activities abroad.

The author of the senior book, "Creative Forces in Japan," Galen M. Fisher, is well-known in Congregational circles. His wide experience as a Y. M. C. A. secretary in Japan has admirably prepared him to do the constructive piece of work which he has done in this new text-book, which will later be reviewed in these columns. "Creative Forces" can be recommended without reservation to study classes, leaders of program committees, for discussion groups in colleges and "prep" schools, and in all places where thoughtful people desire to see our (nearest) western neighbor in a just and kindly, but not sentimental, light.

The book for young women, "The Women and the Leaven in Japan," has been written by Dr. Charlotte DeForest, of Kobe, another widely-known Congregationalist. Because of her background and missionary parentage, and intimate knowledge of girl life through her position as president of Kobe College, she is well fitted to write interestingly and discriminatingly about the problems and possibilities of the young women of Japan. This book will supplement Mr. Fisher's and will be used in reading circles and by women, younger and older, who desire to study the life of girl children and students in the Sunrise Kingdom.

A third book, written in a popular vein, is "Japan on the Upward Trail," by William Axling, of Tokyo, a missionary of the American Baptist Board. This volume is designed for groups similar to those who have found Alden Clark's book, "India on the March," so compelling during this year. It has much illustrative material taken from the lives of the people among whom Dr. Axling has been for some years a missionary. These books, also Miss Margaret Applegarth's book for children, "The Honorable Japanese Fan," should be ordered from the Publications Department, Woman's Board of Missions, 14 Beacon Street, Boston. For prices, see advertising pages of this issue.

An Appointment for Africa

Miss Anna Clarke, a sister of Mrs. A. E. LeRoy, has recently been appointed to regular missionary

service in the Zulu Mission. Miss Clarke went to Africa three years ago and has been assisting in the Normal School at Amanzimtoti with marked success. She is a graduate of Oberlin College and of the Kindergarten Training School there and has had much experience of life, which has made her most adaptable and helpful on the mission field. For the present Miss Clarke will remain at Amanzimtoti.

A Recruit for the Philippines

The W. B. M. has just adopted Miss Evelyn Fox with the expectation that she will join the Mission to the Philippines this summer. Miss Fox has two sisters in Cagayan, Miss Anna Isabel, in charge of the Bible school, and Miss Florence, a trained nurse. Miss Evelyn was born in Albuquerque, New Mexico, and graduated from high school there. After some further study at Oberlin, she has taken a two years' course at the Bible Training School in New York, and for the past year has been Religious Director in the Church School at Melrose Highlands, Mass. Since her girlhood was spent among Spanish speaking people, she is especially fitted for work in the Philippines. She will be associated with her sister Isabel in the training of leaders for the evangelistic work for which her preparation and temperament both fit her. It is expected that Miss Evelyn Fox will sail this summer.

EVELYN FOX (B.)
P. I.

A Term Worker for India

It is also a source of joy that Miss Grace Fairbank Woods, daughter of Mrs. Robert Woods, of Hatfield, Mass., is going to the Marathi Mission for term service. Her sister Frances is soon to come home and expects to be married this summer to Mr. Charles Irving Brown, of Bombay. Grace will be warmly welcomed by her large circle of relatives in India. She graduated at Smith College in 1922, where she ranked among the first fourteen in a class of 500. Like all her gifted family she has great musical ability and is naturally a leader in whatever she undertakes. She has had some experience in teaching and during the last year has been doing secretarial work at Mt. Holyoke College.

Woman's Board of Missions of the Interior

The Thank-Offering Letter

Dear Women of Mine:—

Before reading this letter of mine, will you please reread—or have you tied them together?—the April letter.

If you are a member of a church, are you yourself one hundred per cent on the questions asked? If you are a Thank-Offering Secretary of an auxiliary, how do you stand on the four questions asked? Are you a Branch Thank-Offering Secretary? If so, how do you score today on the six questions?

I, as Thank-Offering Secretary of the Ohio Branch, am getting fine responses to my four questions.

Side by side with the Thank-Offering, we are all working and praying for the apportionment. That word sometimes seems cold and metallic; but when we take into our hands the survey of our work written by Mrs. L. O. Lee, called "The W. B. M. I. at Work," and read it through from cover to cover, looking at the pictures, the cold, metallic word "Apportionment" has faded away, and we see, on the one hand, the great needs, opportunities and possibilities, and on the other hand we are filled with enthusiasm and purpose to do our share, which includes giving our gifts.

How easily the money would come if we were all tithing! Even a small income tithed brings into the Lord's treasury a sum which we had perhaps hardly expected. A multitude of consecrated tithers would bring "life abundant" to those who have it not.

What can you do in your auxiliary, or what can you do personally? What is your plan for getting more systematic givers? Can we ever increase our Thank-Offering this year from $25,000 to $50,000, unless some of us give more than one-tenth—perhaps one-fifth—"impossible things," you know, that the apportionment may first be cared for?

Sacrifice? Yes, it will be sacrifice on the part of some. What class do we wish to be in, the class which gives only the change in the pocketbook, or the class which "attempts great things for God and expects great things from God?"

Mr. Pye, of Fenchow, says, "This work has come to be my meat and drink, my recreation, my very life."

When we read the *Herald* from cover to cover, as I hope we are all doing, and then let our imagination work, no gift seems too large, nor sacrifice distasteful, when we know that a part of our gift is building Japan and China and India into nations that shall one day be Christian.

Our Thank-Offering, when over and above, can be designated for Kobe College; what a spur to our efforts to exceed our apportionment!

The gift that is in us: is it today "flaming in fire, burning in heat, driving in energy?" Oh, the joy of it, women! Let us work and pray for that fifty thousand dollars.

Yours for Victory,

Lydia Lord Davis,

W. B. M. I. Thank-Offering Secretary.

College Visits

Miss Mary D. Uline visited the University of Michigan and Oberlin College as a member of the

life-service team made up of representatives of different denominations. More and more the Church realizes that the average student knows little of the great opportunities for work in the field of Christian service. Church Board representatives were given an opportunity through denominational group meetings and personal interviews to present the program of their own denomination. At mass meetings subjects such as "The Task of the Church Today at Home and Abroad," "Does the Church Appeal to the College Student?" "Is the University a Godly or an Ungodly Center?" etc., were discussed by church leaders and students. Dr. Frank M. Sheldon, General Secretary of the Congregational Education Society, attended the conference at Ann Arbor.

Miss Uline also recently visited Milwaukee-Downer College, Iowa State Agricultural College (Ames), and Yankton College. At the latter institution the students again pledged their contributions in partial support of Miss Grace Elliott, an alumna of the college who is doing conspicuous work in Salonica, Greece.

The Call from Macedonia

In February a bulletin was sent to our constituency telling a story about Macedonia, the World War, and the Smyrna disaster. The scene of the story was in Salonica and it described the growth of the little school that was opened in the early months of the war with only four pupils. It told how the British officers and soldiers helped to make rough benches and other essentials in the way of school furniture, and how eventually in 1921 the mission house was rearranged and twelve girls were received as boarders, while many times that number were coming to the day school.

A dramatic though very tragic chapter of the story was the pen picture of Salonica after the Smyrna disaster, when it was thronged with refugees from Asia Minor, and all public schools and other buildings were closed so as to make room for the multitudes that had crossed the Aegean Sea in despair. The mission school remained open because it was considered a private school, and among the thousands who fled there for safety were girls who had been pupils in the mission schools in Turkey. It was soon evident to the missionaries that an unparalleled opportunity had come to do a great and far-reaching work, if only the school had a building of its own. A cable call for $20,000 (a bargain price) with which to buy a house whose location, rooms, and grounds seemed almost made to order, came weeks ago, and then we sent out the February bulletin for help for Macedonia. The appeal was to individuals, not churches or missionary societies, and its purpose was to enable us to meet a crisis and a great missionary opportunity growing out of war conditions but having nothing to do with the apportionment of any church.

During the past weeks our hearts have been gladdened by the many responses that have come. Never before have so many envelopes come to our Treasury in answer to an appeal. Many of the gifts have been accompanied by letters full of sympathetic and sacrificial interest, and our hearts have been touched by the devotion of the friends of our work, expressed in so tangible a way. Notwithstanding this evidence of coöperation, the total receipts up to date are only a little over $6,000. Although over a thousand replies have reached us, many of the gifts have been of small amounts. We have welcomed every cent of every dollar and realized more deeply than ever that the faithful women of our constituency felt that even with the many regular responsibilities of our work, Salonica presented a strategic challenge that was the emergency of the moment.

Salonica needs $20,000 and needs it desperately NOW. Did YOU hear the Call from Macedonia?

Doane College Goes Over the Top for Miss McReynolds

Doane College, Crete, Nebraska, has gone over the top for a number of years in raising its share of the support of one of its graduates, Miss Vera McReynolds, a W. B. M. I. missionary stationed at Ingtai, China. On March 16 the annual campaign was held and $600 raised. Miss McReynolds is now at home on her first furlough and is studying and doing field work in Nebraska.

World Kindred Week, Chicago, May 14-18

The Young People's Commission of the Chicago Church Federation has united in a glorious effort to create a greater missionary interest. The coördination of all the young people's organizations into one common aim has been realized through an educational campaign which was initiated last December. The program culminates in the World Kindred Week, May 14-18, when two religious dramas will be presented, one "A Play on Race Relations," the other "A Pageant Play on India." These plays, in which five hundred young people will participate, will be vivid portrayals of our home and foreign mission fields.

Spring Meetings

Colorado (State Conference), Colorado Springs, June 16; Mrs. Lydia Lord Davis.

Illinois (State Conference), Oak Park, Pilgrim Church, May 15-17.

Indiana (Branch and State Conference), Indianapolis, May 14-17; Miss Mary D. Uline.

Iowa (State Conference), Ottumwa, May 15-18; Miss Susan Orvis.

Kansas (State Conference), Manhattan, May 9-11; Miss Daisy Colman.

Michigan (State Conference), St. Joseph, May 15-17; Mrs. L. O. Lee.

Minnesota (Branch), Little Falls, May 1-3; Mrs. Emil Lindstrom, Miss Mary D. Uline.

North Dakota (Branch), Granville, May 2-4; Miss Emily Bissell, Miss Mary D. Uline.

South Dakota (Branch and State Conference), Sioux Falls, May 10-13; Miss Emily Bissell, Miss Alice Reed, Miss Mary D. Uline.

SUMMER CONFERENCES

Congregational Young People's Conferences

Colorado, Colorado Springs, June 16-24; Mrs. Lydia Lord Davis.

Minnesota, Northfield, June 19-26; Miss Augusta de la Porte.

North Dakota, Valley City, June 23-30; Miss Daisy Colman.

Ohio, Lakeside, July 9-15; Miss Daisy Colman.

South Dakota, Waubay, July 16-22; Miss Augusta de la Porte.

South Dakota, Yankton, July 23-29, Miss Augusta de la Porte.

South Dakota, Placerville, August 1-8; Miss Augusta de la Porte.

Missionary Education Movement Conference

Wisconsin, Lake Geneva, July 27–August 5; Miss Daisy Colman, Miss Mary D. Uline.

Central Student Young Women's Christian Association Conference

Wisconsin, Lake Geneva, August 17-27; Miss Augusta de la Porte, Miss Mary D. Uline.

FIELD WORK

Mrs. Lydia Lord Davis gave much of her time in February and March to special field work in Ohio. She will spend April and May in Illinois and Wisconsin and will attend the Branch meetings in both of these states.

Miss Emily Bissell, of Bombay, India, spent a number of weeks in the late winter in Ohio, attending rallies held in different Associations for the Kobe campaign and India. Aside from Miss Bissell's interesting, intimate word-pictures of Indian life, she also gave a delightful *résumé* of the revision of the Marathi Hymnal. Miss Bissell spent the latter part of March and the month of April in field work in Michigan, Illinois, and Wisconsin.

Mrs. L. H. Gates, of Sholapur, India, found time between her classes at the University of Chicago in the winter and early spring to address groups in Chicago and vicinity. Later she was able to give some time to field work, and Wisconsin and Missouri were the Branches that were fortunate enough to have her in their midst.

Miss Alice Reed, of Tehchow, China, has also given generously of her time between classes for addresses in local societies, and has proved to be a most delightful and acceptable speaker.

We have been very fortunate during the past months in having in Chicago Miss Annie Adams, a Presbyterian lady who recently returned from a trip through the Orient. Miss Adams is a speaker of rare interest and charm, and gives her impressions of missions from the point of view of a tourist.

Woman's Board of Missions for the Pacific

JUBILEE AIM

$150,000

PLEDGED by May 1st

RAISED by Sept. 1st

1923

WANTED

In Every Church
A Live Jubilee Chairman
A Live Jubilee Committee
"On the Job"
With spirit and efficiency equal
to such a world-wide
and vital task.

JUBILEE REMINISCENCES

Advertising may seem to be a modern movement, but our mothers were keenly aware that the only way to promote interest in foreign missions among women in scattered communities of those still pioneer days was to give them information concerning the distressing needs of their sisters in foreign lands. There was in California at that time a Congregational weekly newspaper, *The Pacific*, which, beginning publication in 1850, was a well-established friend, one might say, by the time the Board was organized. The editors had long published missionary information and were very glad to give space to the women for a regular W. B. M. P. column.

We find the first mention of the Board's organization in the issue of December 11, 1873, and occasional reports of meetings in 1875, but not until the annual meeting in October of that year was the project taken up of having material ready for publication every week. Mrs. Sarah Edwards Henshaw was appointed editor. Her literary gifts had been in the service of the Board from the first. To her we owe the first published report of the Board in 1874. In the "column" which thereafter became the medium of publicity, we get her vivid word-pictures of those early meetings of missionary women, of their cozy gatherings of sixteen or twenty, now in First Church or Plymouth Church, San Francisco, at other times in Oakland, First, San Mateo, or Redwood City. Luncheon was always served by the entertaining church in those early days, and the annual meetings held in conjunction with those of the General Association. We find some of the brethren early raising objections on two points; that the men knew scarcely

anything of the proceedings; and that the officers of the Board did not preside in person.

All this was changed as the women grew more accustomed to their work. What courage it took for them to assume new obligations on an uncertain income of voluntary gifts, and how great was their rejoicing when the gifts out-ran the pledges and thus made possible still greater work! In December, 1875, there were only sixty churches of our denomination in California and scarcely one-third of them had missionary societies.

Through Mrs. Henshaw's "column," which often grew to two or three in that 18 x 24 inch sheet, we learn that the gift to the Kobe Home was due to the interest felt in Miss Talcott, sister of Mrs. Susan T. Fisher, of Oakland; and that Miss Mary Porter was a new recruit in the Bridgman School, in Peking, to which $500 was sent.

For a year Mrs. Henshaw edited the "column" alone, reporting the monthly meetings of the Board, writing bright little sketches calculated to overcome the indifference to missions often (then!) prevalent in the masculine mind, and suggesting ways to save or earn missionary money by making albums of pressed specimens of the beautiful California sea mosses and ferns or the sale of dyed pampas grass plumes, all said to be very acceptable to Eastern friends and visitors. From her we also get two recipes for good missionary meetings; first, to have them in connection with lunches or teas; second, to have a good program prepared and strict attention to business in connection with it.

That these were home women is evidenced by the special enthusiasm with which a project like providing an organ for Mrs. Watkins was taken up in contrast to budgets and appropriations. "Mrs. Watkins's Organ!" How it wended its musical way through weeks and months of the "column!" She had written how much such an instrument would help her in reaching the Mexican women. The cost was found to be sixty dollars, and an appeal was made through *The Pacific*. Great was the excitement when in a comparatively short time $130 came in for this purpose! It was decided to buy a better organ for $100, using the balance for freight charges. At last it was safely off. Weeks passed and still more weeks, yet no word came as to the organ. Finally a letter from the customs department of Mexico announced that the organ was held for charges, a bill for $118 being enclosed! In time it was found that the freight was about the estimated amount, the balance of the bill being for customs charges. The women went bravely out to get this "extra" amount, and the organ was finally landed in Guadalajara to aid in the ministry of the mission. Nor did this unfortunate experience prevent their carrying on the project until Miss Rappleye and Miss Starkweather were both supplied with similar organs.

Two more members were added to the Editorial Committee for the next year, Mrs. C. N. Colby and Miss Kate Kellogg. Contributions were also invited from the constituency. It is interesting to note that the popular leaflet, "Thanksgivin' Ann," by Miss Kate Hamilton, was culled from an Eastern Sunday school paper and sent to the "column" by Mrs. P. R. Coxhead, of Oakland. The W. B. M. I. asked permission to publish it in leaflet form, thus starting it on its useful career which is by no means ended.

"Mrs. Purdy's Perquisites," an amusing account of how one woman, with more ingenuity than ready cash, raised her missionary money, was the product of Mrs. Henshaw's pen; while Miss Kellogg gave us "Miriam's New Leaf," and "Deacon Drew's Conversion." Letters from the missionaries formed a great part of the space devoted to the Board's interest. Mrs. Colby wrote up the life of Miss Rappleye; Miss Alice Starkweather writing an autobiographical sketch. These were published in 1876.

So the good work went on and more auxiliaries were formed, the gifts steadily increasing. Astoria and Salem, Oregon, were early interested; Arizona is mentioned as contributing in 1877; and Snohomish, W. T., sent gifts in 1878; as did also White River, Oregon. In those days of expensive and difficult travel, it seems not too much to ascribe a great deal of the first success of the Board to the "column" in *The Pacific*.

A Jubilee Historical Committee has been appointed which is at work upon the history of the Board to be issued as a Jubilee souvenir in September. Such a publication, however, can scarcely contain all the data which the history of the W. B. M. P. affords, hence the supplementary articles printed in this department.

IN MEMORIAM

Others in New England where she belonged by birth and early training, and those who shared her work in Harpoot, Turkey, are the ones who should write at length of the life of Leila Kendall Browne (Mrs. J. K. Browne). We of the Pacific Coast, however, wish to add our tribute of love in memory of the ten years she lived among us.

Never in the best of health, she nevertheless gave generously of her strength in the work of the First Church of San Francisco. Nor was she content with this, but reached out to the larger organized women's work in missions, being the joint Thank-Offering Secretary for the Woman's Home Missionary Union of Northern California and the Northern Branch of the W. B. M. P., and later the Foreign Secretary of the Branch. She was also a member of the Prayer Committee of the Board, where her wide acquaintance among the missionaries made our use of the Prayer Calendar much more warm and personal. It was this intimate quality which greatly endeared Mrs. Browne to all. We shall miss her faithful service, her friendly smile, her sweet presence.

NOTE. See *Missionary Herald*, April, p. 169; May, p. 216.

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	Totals
1922 . . .	$22,573.26	$3,239.75	$889.00	$5,683.52	$100.00	$3,149.83	$35,635.36
1923 . . .	21,330.41	6,062.07	858.26	14,780.28	1,500.00	2,996.00	47,527.02
Gain . . .		$2,822.32		$9,096.76	$1,400.00		$11,891.66
Loss . . .	$1,242.85		$30.74			$153.83	

FOR SEVEN MONTHS TO MARCH 31

1922 . . .	$347,790.09	$26,039.60	$13,000.73	$166,705.60	$17,500.00	$18,483.01	$589,519.03
1923 . . .	360,928.96	34,282.03	14,014.72	160,605.63	13,425.00	21,371.77	604,628.11
Gain . . .	**$13,138.87**	**$8,242.43**	**$1,013.99**			**$2,888.76**	**$15,109.08**
Loss . . .				$6,099.97	$4,075.00		

THE TASK IN BRIEF

A Test Year—1923! The Prudential Committee in faith and hope appropriated $51,500 more than last year to meet absolutely necessary needs on the field. They believed the more effective cultivation of the churches indicated increased income for 1923.

Add the $18,000 current deficit from last year and also the $50,000 taken arbitrarily, as a crisis measure, from the Twentieth Century Fund, and a simple sum of addition shows the absolute necessity of finding $120,000 *of additional money* if the Board is to come through this year without further loss.

The test lies in the fact that the Prudential Committee have publicly declared that if the income is not increased to meet these needs, further appropriation "in faith and hope" will be unwise and unjustified.

The work must definitely be cut down if this year's receipts reveal any considerable deficit.

NOW STUDY THE FIGURES

Seven months' share of $120,000 would be $70,000. If the Board is holding its own the figures should show $70,000 increase to date. *Less than one-fifth of that amount has been achieved.*

Gifts from the churches have fallen off $1,242 this month. The notable increase recorded last month is apparently not a habit. Gifts from individuals have increased $2,822 in March.

Seven months of the year show an encouraging gain from the churches of $13,138, from individuals $8,241, and over $1,000 from the young people, a total of over $22,000 from living donors. This is good. This confirms faith. It is only a misfortune that $10,000 loss in conditional gifts and legacy columns reduces the net gain for seven months to $15,109. Does every reader agree in the conviction that the figures to this time are somewhat depressing? We had all hoped for a year of continuous victory. It is not in sight.

THE W. B. M. P.

THE EFFECT OF THE JUBILEE

When the plans for the Board's Golden Jubilee were presented some three years ago, emphasis was laid on the importance of preventing any interference with contributions to the Apportionment. To ask for an additional $150,000 from a somewhat limited constituency impressed many as a hazardous proposition for the welfare of the regular gift. Therefore all auxiliaries were asked first to be faithful to their usual responsibilities, and then to recognize the peculiar claims of a Fiftieth Anniversary and to give gifts worthy of the Board's past, present, and future.

With a gratification to which is added sincere thankfulness, the active promoters of the Jubilee report finding a quickening of interest and a sympathetic response to the needs of missionary effort in hearts that never before were so stirred. That

result is indeed the crown of the Jubilee. But as this article appears in the columns given over to finance, this is the place to report that for the first six months of the present fiscal year the receipts from the Branches show an increase of twenty-seven per cent over those of the corresponding time of the previous year; and that the greatest increase is shown in those Branches which have made the largest gifts to the Jubilee Fund. The Board feels happily justified and justly happy in honoring its year of Jubilee.

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, March 1-31, 1923

	From Branches	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1922.....	$14,720.22	$271.00	$653.71	$640.88	$1,516.67	$17,802.48
1923.....	14,403.66	937.01	1,480.63		1,970.85	18,792.15
Gain.....		$666.01	$826.92		$454.18	$989.67
Loss.....	$316.56			$640.88		

October 18, 1922 — March 31, 1923

1922.....	$100,253.97	$5,914.92	$1,846.91	$12,402.29	$4,779.58	$125,197.67
1923.....	104,877.63	6,996.62	5,964.92	9,699.20	5,639.16	133,177.53
Gain.....	$4,623.66	$1,081.70	$4,118.01		$859.58	$7,979.86
Loss.....				$2,703.09		

Another month has closed and the report shows a small loss in the gifts from Branches. What does this signify? We are unwilling to interpret it as indicating that the Branches have relaxed their efforts. We prefer to take it as a suggestion for caution lest we slip back. The load is a heavy one and we must not let it get any momentum in the wrong direction. Forward with Christ!

THE W. B. M. I.

Receipts Available for Regular Work for the month of March 1-31, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	TOTALS
1923.....	$8,482.64	$1,138.00	$280.18	$414.84	$228.74	$10,544.40
1922.....	11,232.96	2,564.15	902.00	464.14	770.81	15,934.06
Gain.....						
Loss.....	$2,750.32	$1,426.15	$621.82	$49.30	$542.07	$5,389.66

Receipts for Regular Work for Four Months to March 31, 1923

1923.....	$52,710.90	$7,057.98	$2,107.65	$5,398.35	$6,542.65	$73,817.53
1922.....	56,478.02	9,104.67	3,408.21	5,822.18	5,815.98	80,629.06
Gain.....					$726.67	
Loss.....	$3,767.12	$2,046.69	$1,300.56	$423.83		$6,811.53

The decrease in receipts for the first four months of $6,811.53 is cause for grave concern.

The Finance Committee of the Board will meet before this *Herald* goes to press to consider what assistance may be given Branch officers to aid them in placing before auxiliaries the serious condition that will follow the failure to raise the apportionment.

Let us hope that a way may be found. All can aid in this endeavor by prayer, if in no other way.

Prayer and pains accomplish wonders.

TO THE MISSIONARIES

Dear Friends:

Mr. Hosmer is so swamped by letters of appreciation from you that I am obliged to come to his rescue. He cannot hope to acknowledge them all personally; hence this note.

The last I heard, said letters were coming in at the rate of twenty a day—and there had been many days. There are scores upon scores of letters of all sizes and descriptions. In fact, Mr. Hosmer has heard from hundreds of you, and that his heart is warm with gratitude and his head held high with pride goes without saying.

What a treasure these letters must be! They ought to add twenty years to our friend's life. Like the pearls of the rosary, he need but count them over one by one in order to renew his spirit. I can see him now in his holy of holies in the Camden garret, years hence, kneeling before the old trunk, reading your messages over "just once more," and then saying for the thousandth time, "Thank God for my friends. Nunc dimittis."

Well, there is certainly room in this missionary business of ours for unostentatious living and giving. Not always is the Kingdom best advanced by striking publicity, financial campaigns, banquets, fine speeches and fireworks; not even through the "Missionary Herald." After all, it is fundamentally a matter of spirit. It is the still small voice that calls forth the best in us. There is a great and lasting place in our hearts for any man who lives to serve in quiet ways of practical helpfulness.

Yours sincerely,

Frank F. Bell